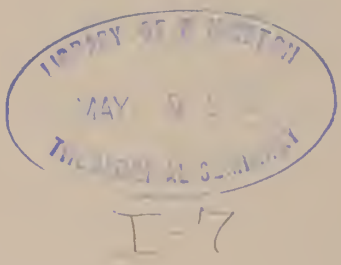

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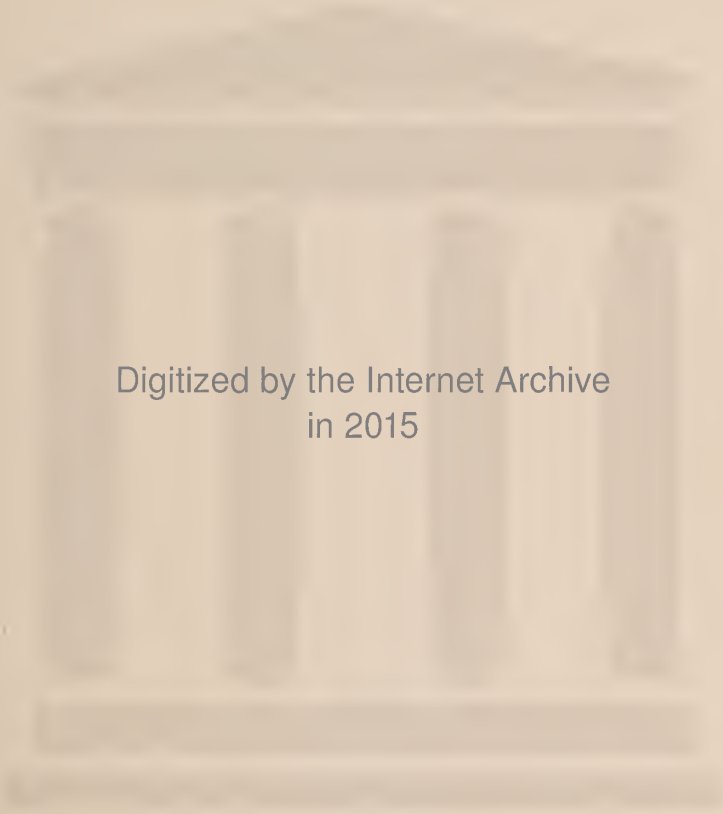

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GREAT BRITAIN'S GREATEST QUEEN.

BY THE EDITOR-IN-CHIEF.

The departure from earth, of Queen Victoria, on the twenty-second day of the first month of the twentieth century, will, to the century's close, still stand as an epochal event. What other monarch, male or female, has ever, for so long a time, and with equal grace, virtue, and average excellence, occupied any throne? Born in May, 1819, her life spanned four-fifths of the last century, and, called to the throne in June, 1837, when just entering her nineteenth year, she held her scepter with a steady hand, and a firm grasp of mind also, until almost the day of her departure, when she had nearly completed the sixty-fourth year of her reign.

This is conceded to be an extraordinary record, and such a Christian queen deserves more than a passing mention in these pages. Her century was the great modern missionary century, and the Victorian era is almost coextensive as well as coetaneous with this remarkable missionary development. Moreover, God had an obvious design in placing such a woman on the prominent throne of the kingdoms of Protestant Christendom during nearly two-thirds of this missionary century, and giving to her hand, if not to shape, at least to modify, many events that have so largely entered into this marvelous history.

Her child-nurture had reference to her prospective position. She was taught temperance and self-restraint, and virtuous and pious precepts were instilled into her. A wise economy united to a discriminating charity, personal fearlessness, love of truth and purity, and dependence on prayer have adorned her reign. She became accomplished in music, drawing, modern languages, and science, being somewhat expert in botany. She has shown remarkable aptitude for the conduct of affairs. It was said of her that no one prime minister of the Victorian era knew as much of the nation's political history during her epoch as she herself. It is also stated, much to her credit, that she never tolerated a liar in her presence; so that one of her prime ministers, tho considered an adept at evasions and deceptions, never once lied to the Queen.

When her accession was announced to her in the early morning hours she would not let the distinguished prelate, who took part in bearing the official tidings, leave her without offering prayer for her guidance; and it is known from private sources that she was a woman of prayerful habits and undoubted piety. Such a queen could not but have much to do, tho the major part of it was behind the screen of governmental privacy, in giving shape to the measures and methods of her realm. And wherever the affairs of State touched those of the Church, and especially when they affected the world-wide influence of the Church, those who have had best opportunities of knowing, witness that her personal influence was uniformly on the side of truth and right. She was always a peacemaker, studiously avoiding needless controversy and conflict of political parties at home and of nation with nation. Grave questions arose at times as to the choice of Anglican bishops, but her preferences were known to be for men of thorough Christian character and spirit; and, as in the case of Samuel Crowther, the first black man to occupy an African bishopric, her voice was a determining one in lifting this former slave to the episcopal dignity. Were the secret history of affairs of State unveiled, it would undoubtedly be seen that in many crises the Christian womanhood of this great British queen, which was the guaranty of the purity of her court, was also a weighty element in the determination of issues on which depended the Christian repute and influence of the great Protestant nation which she ruled.

One instance may be cited of the queen's personal influence in matters of state, especially because it affected missions to the Orient. After the Sepoy mutiny of 1857 the government of India was transferred from the British East India Company to the direct rule of the British crown, and in November, 1858, Victoria was proclaimed empress of the Indies, with Lord Canning as her first viceroy. The Queen's proclamation then issued has a somewhat curious and notable history.

It will be remembered that what Sir Charles Aitchison called "those fatal cartridges" were reported to be smeared with *suet* and *lard*—suet, as beef's fat, exciting the Brahman's horror, and lard, as the fat of pork, equally being abominable to the Moslem. To bite or even handle such cartridges would defile the follower of Mohamet and rob the Sepoy of his priceless treasure—caste. Surely if Satan ever employed his ingenuity to drive Hindu and Mohammedan into a common alliance for resistance it was when the rumor caused a panic which spread like wild-fire, that such cartridges were to be *forced on the army in order to compel native soldiers to violate the fundamental principles of their religious systems!* As Sir Charles Napier put it, they feared "*not conversion*, but *contamination*."

After the mutiny was suppressed the question arose, What is to be

Britain's attitude in assuming imperial control of India? This was a leading "Christian" nation; yet it was contended that nothing but an attitude of neutrality would prevent another and worse crisis. Even Sir Bartle Frere, firm friend of Christian missions as he was, felt constrained to sound a note of warning lest the temporal power of government should be used "to enforce particular forms of religious belief," which he contended would be as unwarrantable as the doings of the "Inquisition," even tho the "government" is that of a dominant Christian nation and the "belief" is Christianity. No one seriously thought of "*enforcing*" Christianity, but many felt that Great Britain must henceforth absolutely cease from all that *patronage* of heathen and Moslem systems which had been, alas! too common; and that even *neutrality* must not degenerate into the toleration of abominations and the virtual denial or disowning of Christianity.

These were difficult circumstances: hot-headed and perhaps fanatical people advocated a thoroughly and declaredly Christian administration on the one hand, and cool-headed and perhaps frigidly expedient politicians advised a policy of compromise on the other. A draft of the proclamation, framed by the cabinet, was forwarded for the royal signature. The queen, having critically examined it, wrote to Lord Derby, objecting both to its language and spirit, and indicating specially the particular modifications and additions she wished made. Another draft was submitted to her majesty, and to this, with her own hand, she made certain emendations. The proclamation was, in part, as follows, and, as it afterward appeared, the words here italicized were the queen's own addition. The word "neutrality," which had been in the draft, she struck out entirely. It is significant to note the words which her own pen added to the proclamation:

"We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects, and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil.

"*Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion,* we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observances, but that all alike shall enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

"And it is our further will that, so far as may be, our subjects of whatever race or creed be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity duly to discharge.

"*May the God of all power grant to us and those in authority*

under us, strength to carry out these our wishes for the good of our people."

These modifications and additions are significant, because they evidence the hand and heart of a God-fearing woman, who, sensible of the delicacy and difficulty of her position as "Queen of Great Britain," and at the same time "Empress of the Indies," desired to go as far as she could properly and wisely go to declare herself and her scepter as in allegiance to the God of the Christian. Her attitude recalls the familiar sentences of Lord John Lawrence's famous utterance:

"Christian things, done in a Christian way, will never alienate the heathen. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned."

These few paragraphs, in honest tribute to this great queen, are simply written as due to her memory. The writer, having been called to spend about one-fourth of the time during the last twelve years on British soil, has gathered information from trustworthy sources—information sometimes given in confidence, and of a nature forbidding full disclosure — which shows this illustrious woman to have been a humble believer, a reader of devout books, a Bible student, a lover of missions, and that it was to her a personal grief when any public act required her sanction which would imperil any true interest of mankind, or especially which risk the good name of Christianity among heathen peoples. Some facts gotten at first hand, either from peers and prelates of the realm, or from those who have been brought into close relations with her majesty, leave no doubt that whatever the restraints and constraints of her public position as the executive of a great nation, no one individual in Great Britain during these more than sixty years has had so beneficent an influence upon the national life and history. It is but justice to this departed queen to pay this homage to her goodness.

The citizens of the greatest republic of history may well thank God that on the throne of this great Protestant power of Europe there sat for two generations a devout woman who believed in God and the Bible, who sought to promote peace, who desired her officers of Church and State to be men of integrity and piety, who encouraged the appointment of that illustrious succession of governors-general in India that has no parallel in any country or age, and who appears never, consciously and willingly, to have set her signature and seal to any State paper or governmental transaction without first seeking to make it to the utmost of her power as a constitutional monarch such as became a Christian people. We can only ask for her son and successor a like record.

RESULTS OF THE FAMINE IN INDIA.

BY REV. R. A. HUME, D.D., AHMEDNAGAR, INDIA.

The present awful famine is not ended. In many parts of India it has considerably abated, but in other districts the distress is still very keen. The probability is that distress will steadily increase until at least July, 1901, and then will again begin to abate only if, by God's blessing, the rains, which usually come from the middle of June to the close of October, are seasonable and abundant. One of the last "relief measures memoranda," which the Bombay government issues weekly, said, "If no more rain falls the germinated *rabi* (later) crops will come to nothing except where they are artificially irrigated." It may be helpful, however, to review the famine experience of India in 1900.*

The one cause of the famine was the failure of rain over a large area for a long time. The great poverty of tens of millions of people, and the scanty resources of tens of millions more, greatly aggravated the suffering of these classes, and very seriously increased the difficulty of relief measures. But the government is not responsible for the poverty of the country. I think that gradually the economic condition of the masses is slightly improving under British rule. The immense railway system which now prevails throughout India was of incalculable value during this famine. By this means grain was brought by ordinary commercial enterprise from the more favored to the famished districts in a steady supply, so that the price of grain in the very worst districts was only moderately in excess of the price in the best districts. Rice from Burma was brought in vessels to Bombay in very large quantities, and became an important food in districts where previously people could not afford to buy it. More wells and tanks and canals would have been of great value, but on account of the inadequate rainfall all the existing wells and tanks were lowered, and many entirely dried-up. Even if there had been many more wells, there would still have been an awful and destructive famine.

The famine of 1900 in India has undoubtedly been the most dreadful experience which a large community of men has undergone for a very long time, and unquestionably it has developed the noblest illustration of how men have dealt with a colossal national calamity. According to Lord Curzon the famine of 1900 affected an area of over four hundred thousand square miles, with a population of sixty million. It is impossible to state how many deaths occurred from famine during this year, but the viceroy estimates that in British territory

* The committee of the "India Famine Charitable Relief Fund," which is the official and principal charitable relief agency, is preparing a report of its operations. The viceroy, on October 19, 1900, made before the vice-regal legislative council an exhaustive statement of the famine up to that date. That official statement is the authority for many of the statements which will be made here.—R. A. H.

about seven hundred and fifty thousand died from famine, cholera, and smallpox, and there was also an immense mortality in the native states which has not yet been computed. The loss in agricultural produce is estimated at two hundred and fifty million dollars; the loss in cattle at many millions of dollars. The government expended on direct famine relief about twenty-eight million three hundred and thirty thousand dollars, and is certain to expend many millions more before famine relief is closed. It advanced eight million dollars as loans, mostly to farmers, and with the expectation that a considerable part of the loans would never be collected. Another indirect and very heavy loss to government has been the temporary suspension of nearly half of the revenue in the Bombay Presidency and central provinces, with the certainty that some part of these suspensions will be made remissions where the people can not pay arrears without being ruined.

RELIEF AGENCIES.

The principal relief agency has of course been that of the British government, which has given relief in the wisest and most effective way—namely, that of giving employment to all who are able to work. Many large undertakings, such as excavating and building immense tanks for collecting and holding water, the breaking of stone and the improvement of roads, and similar useful operations, have been started by the government, on which millions of people have been employed. Many smaller works in the villages have given relief to smaller numbers.

In connection with every such work there has been a relief kitchen where little children and infirm people are fed without work being required from them. In addition, in thousands of villages doles of grain or money have been distributed to hundreds of thousands of people who can not well leave home. All such undertakings have been definite governmental—not *charitable*—relief. The immense total of over six millions of people have at one time been receiving some kind of governmental aid.

The principal *charitable* relief agency has been the "India Famine Charitable Relief Fund." This has had for president and secretary two eminent civilian officials in Calcutta. But it has had branches in all the revenue districts in the famine area. Officials have been the principal administrators of this fund; but leading Indian gentlemen and occasionally missionaries have also been members of the district branches. The money of this agency has been used to supplement governmental relief. The fund has come from Great Britain and her colonies, from many other countries, and to a limited extent from Europeans in India, from Indian princes, and a little from wealthy Indians. The total amount of this fund has been four millions eight hundred thousand dollars. But because this

money was largely administered by officials, it is probable that those who received benefit from this magnificent charity have to only a limited extent appreciated that it was not a government undertaking.

So far as I am able to learn, America has sent about one million one hundred thousand dollars for famine relief to India in 1900. The largest American fund has been the *Christian Herald* Fund, through which about four hundred and twenty-five thousand dollars has been forwarded in cash and in grain. The next largest American fund has been about two hundred thousand dollars, collected by the "Committees of One Hundred" in New York and other cities, and administered by what was termed the "Americo-Indian Relief Fund

PLOWING WITH CATTLE IN INDIA.

Committee" in Bombay. Many other magazines and papers in America forwarded large sums to be administered by the missionary agencies of various denominations, and individuals have given considerable amounts to Ramabai and other Christian workers in India.

Perhaps not much needs to be said in explanation of the economic effects of the famine. These have been very serious, and it will be long before the country can recover from them. Yet India has a power of recovery which is surprising and encouraging. All agricultural operations in this country are performed with the help of cattle; never with horses. Consequently after an immense mortality of cattle, which in some districts was estimated to be from seventy-five to eighty per cent., everybody thought that it would be impossible to plow and sow all the soil when rain fell. But it seems to be nearly

unanimous testimony that generally throughout the famine area very little soil was allowed to remain untilled. The *early* rains fell quite seasonably and in fair abundance through most of the famine district, and, surprising to say, more than the usual area of soil which is sown with the early crops was found to have been planted and growing. This is an illustration of the power of even the poorer classes in India somehow to recover from disaster.

Among other economic losses must be mentioned the great mortality of the people, the lessening of the working power of millions more who survive, injury to houses, the interruption of some of the principal industries of the country, the exhaustion of savings which had been carefully hoarded, and the breaking-up of a great deal of the social life and organization in some districts.

One of the worst economic results is that millions of people have lost something of the spirit of self-dependence. In India it is far too common and too easy for people to imagine that it is the duty of the government to take care of everybody. Yet there has been in some classes a good degree of the feeling that a man must depend only upon himself and his relatives for what he has. In this famine sometimes more than half the people of a district have, for months at a time, been living by some kind of government help, so that the feeling has undoubtedly become far too strong that, if any ill arises, government must do what is needed. In other words, to some degree tens of millions of people have become pauperized, and this without any fault on the part of the government or charitable relief agencies, all of whom have tried hard to give relief in the wisest way. On the other hand, there are probably some economic advantages due to the famine. Tens of thousands of new wells have been dug, tanks have been made, and highways have been improved.

MORAL LOSSES AND GAINS.

There have also been some serious moral losses through this famine. Pauperization causes even greater moral deterioration than economic. The family system in India has been strong, so that relatives generally feel some responsibility for relatives in trouble. But in the famine the family system has been seriously undermined. Husbands and wives have readily deserted each other; parents have deserted their children, or have sold them for immoral purposes. There has been a great deal of cheating and squeezing money from the poorest classes on government relief works. Indian Shylocks have not hesitated to extort one thousand three hundred per cent. interest from poor wretches in need. Multitudes have wandered about begging and trying to avoid labor, and multitudes more have been willing to do any immoral deed to keep from starving.

On the other hand there have been some moral gains. Europeans,

and to some extent Indian officials, have been moral heroes in the tremendous tasks which devolved upon them. Hundreds of European officials have quietly and steadily set a noble example of devotion to the relief of suffering humanity; and some Indian officials and non-officials have been most painstaking and sympathetic in dealing with the awful situation. It is a moral gain to India that in the stress of famine such qualities were developed and manifested in the land.

The great mass of Indian people have also manifested that patient endurance under hardship for which they are proverbially praiseworthy. It is likewise a gain that the people to some extent appreciate their rulers better than ever before. There is a spirit of hopefulness in the land instead of a crushed despair which one would not be surprised to find. There has been developed true gratitude on the part of many people.

RELIGIOUS RESULTS OF THE FAMINE.

The present famine is sure to have far-reaching religious results. All such calamities which break up the social system greatly undermine caste, and interfere with the practise of Hindu rites. In a famine people can not go on pilgrimages; they can not observe religious feasts; they neglect their priests; neglect attending temples, and neglect religious ceremonies; so that confidence in Hinduism and in Hindu religious guides is weakened far more than would have been the case if plenty had reigned. Moreover, people see that idols accomplish nothing, and that their religious leaders do little for them. On the other hand, respect for Christian missionaries, for Christian people of other lands, and for Indian Christian leaders has been immensely increased, so that it is practically universal. From the viceroy down to the humblest peasant, over and over again, there have been sincere and strong expressions of gratitude to Christian missionaries for what they have done. These missionaries have been wise, sympathetic, and devoted. They have cooperated wisely with officials, have avoided overlapping, and have supplemented governmental relief. In general, missionary relief agencies are acknowledged to have been honestly and wisely administered. The fact that a large part of the one million one hundred thousand dollars from America has been administered by missionaries has made it widely known that most of the famine relief to India has been from Christian motives.

All these things have made many persons desirous of professing Christianity. In general, the missionaries have carefully refrained from baptizing many people during the famine, lest some might be influenced by the hope of temporal advantage, and where this was not the case, lest the non-Christian community might imagine and say that multitudes have become Christians from unworthy motives. The expectation has been that when the famine abated, then those

who were sincere, and who had some intelligent appreciation and experience of Christ's help, should be received into the Christian Church.

Since the famine is not yet passed, however, the Marathi Mission of the American Board has decided to deal with this large class in a somewhat new way—viz., not to baptize them, but to enroll them as adherents upon adequate conditions. Wherever an individual or a community has been for some time under Christian instruction, and where there is ground for believing that they wish to act with some degree of intelligent appreciation and with sincerity, they will be asked to enroll themselves as Christian adherents, or catechumens, by publicly standing up before their friends and neighbors, and making covenant on the following points: To renounce idolatry and rites which are contrary to the Christian religion; to place themselves and their families under definite and regular Christian instruction and influences, and, where possible, to send their children to Christian schools; to observe Sunday as the Lord's day, as especially a time for rest, worship, instruction, and Christian service; regularly to give something, according to their ability, for the support of the Christian Church —not less than one small copper coin or its value in other articles —every week; not to give children in marriage, but to observe Christian principles and practises about marriage, and no man to take more than one wife.

PAWATI, THE FAMINE WAIF.

It is believed that these for the present, under existing circumstances, cover the essential things which can be reasonably asked and expected of those who have had some Christian instruction, and who are asking for admission to the Christian community, but who may not be fully worthy of admission to the Christian Church. One result will probably be the coming into the Christian fold of many thousands of Christian adherents, while non-Christians will clearly see that missionaries mean to be careful not to admit into the Christian Church those who have no Christian life.

Another very large religious result of the present famine is to be found in the thousands of famine children and women who have come into the care of missions. An accurate census of such famine children in the care of missions has not yet been completed, but before the famine is over they will probably number as many as twenty-five thousand. A considerable number of these children have been placed by government officials in the care of missions, others have been placed there by friends, and some have wandered thither themselves. It is too early to say how many of these children may go back to their old relations, or how many may be claimed by friends. The Marathi Mission, at a very early stage of the famine, made a public declaration that, while caring for famine children, they would allow relatives at the close of the famine to claim their children. Some other missions have definitely accepted the same policy. This has made an excellent moral impression on the whole community. Very few children have left the American Marathi Mission thus far or are likely to go. The mission also definitely engaged not to baptize until the close of the famine any famine children who might be sent to them by government officials. As these children grow older and are able more and more to decide for themselves, those who are worthy can be baptized and received into church communion. But a very large number of persons asking for admission to the Church, a large number of famine children and women, and a widespread and sincere respect for the Christian religion and for Christian peoples are three good results from this awful famine.

PAWATI, FOUR MONTHS LATER.

TRAINING THE FAMINE CHILDREN.

The practical question now comes, How shall these famine children be trained? These children furnish to Christian missions a unique and valuable opportunity for a new kind of service. In the past Christian missions took the lead in female education, in education for the low-caste peoples, and to an honorable degree in higher

education. The government and some sections of the Indian community are now occupying somewhat the same fields. The great economic need of India is at present the development of her industries, and for this purpose some kind of industrial training is wanted. Missions have these famine children in their hands. For various reasons it is not wise to give them a simple scholastic education. The one thing for a goodly number of them is some kind of industrial education. Here the Christian missionaries of the West with their knowledge of western industrial life, and with their organization, push, and enthusiasm, can give an industrial training to these famine children which will be not only an economic gain to the country, but also a very great moral and religious gain, because it will make missionaries the pioneers in solving the most difficult economic problem of India. It will thereby gain gratitude and respect, and will push the Indian Christian community to the front. By developing a strong and industrious community, it will do more than anything else to solve the difficult problem of self-support. God in His providence is laying this new opportunity before the Christians of America and Europe, and apparently it is principally to America that we must look.* If those who gave through the "Committees of One Hundred" and other channels to save the lives of these famine children and widows would now give for the industrial training of some of these children, then America would round out a magnificent service for India which would be of the deepest and most far-reaching value. It must be principally from Christians and those who profoundly believe in missions that we look for this needed help to train these famine children to be self-supporting and supporters of Christian institutions. The year 1900 has undoubtedly been by far the most important and the most fruitful year of grace for India. The year 1901, beginning the twentieth century, may and should be even more fruitful.

THE FOREIGNER IN CATHAY.

BY REV. GEORGE OWEN, PEKING, CHINA.
Missionary of the London Missionary Society, 1865–.

In most countries the European and American receive a certain amount of respect and deference; but in China as soon as either steps beyond the treaty ports he at once realizes that he is not a *persona grata*. He is gazed at, jeered at, ridiculed, and caricatured more or less wherever he goes, and he finds to his dismay that a foreigner is looked upon by the Chinese with hatred and contempt. Some spit, some curse as they pass him; others invite their friends to look at this freak of nature. No word of compliment reaches his ear from any quarter,

* Mr. Klopsch, through the *Christian Herald*, has nobly undertaken to supply the support of between five thousand and ten thousand famine children for at least one year.

but insolent looks, ribald remarks, and abusive epithets greet him on every hand, and in many places he is saluted with something harder still in the shape of stones and brickbats. He has not traveled far or stayed long before he entirely agrees with Tennyson: "Better fifty years of Europe than a cycle of Cathay."

This antagonism is partly racial and partly the result of a long and peculiar history, and a knowledge of the history is essential to an understanding of the antagonism.

Chinese history begins about two thousand years before the Christian era. The Chinese were then a small people living along the northwestern reaches of the Yellow River, and were surrounded by powerful barbarian tribes with whom they waged frequent warfare, and whom they gradually conquered, absorbed, or annihilated. Exclusiveness was a very marked characteristic even then. They had little or no intercourse with neighboring tribes except that of war, and cherished for them the utmost contempt. To the Chinese, then as now, the outsider was a barbarian and an immeasurably inferior being. And history has justified his pride. While the barbarians contented themselves with the uncertain products of the chase and the spontaneous fruits of the earth, or depended on a few scattered flocks and herds, the Chinese began early to till the soil, and to cultivate gardens, orchards, and fields, and soon became what they are still—a nation of farmers. Bit by bit they drained the marshes, cleared the forests, banked the rivers, and changed the wilderness into rich corn lands with villages, towns, and cities. Then by the invention of writing and the diligent pursuit of learning, they raised themselves still higher above all their neighbors, and arrogated to themselves the proud title of the "Literary Nation" (*wen mo chih pang*), to which they still fondly believe they have the exclusive right. The race also gave birth to a succession of great kings, legislators, sages, and scholars (Yao, Shun, Yü, Tang, Chow-Kung, Kung-tsz, etc.), of whom they are justly proud, whose names are mentioned with reverence, and whose memories are cherished with undying affection.

With barbarism all around them they steadily advanced in civilization, inventing new implements and new arts as new conditions and needs arose. They borrowed little or nothing from others—indeed, there was no one from whom to borrow. Their civilization is their own, and China is the product of her own unaided genius. That genius has shown itself to be full of resource and invention. No race has invented more or borrowed less. They were the first to discover the principle and use of the magnetic compass, to manufacture gunpowder, to make paper and invent block-printing, to burn, paint and glaze porcelain, to cultivate the silk-worm and weave silk fabrics. It was from China that Eastern Asia obtained its civilization and such knowledge of the arts and of letters as it possessed. The Koreans

and Japanese simply adopted the literature of China as their own, and it was their only mental pabulum till a few years ago.

Superior to all their neighbors in the arts of peace, "the black-haired race" proved equally superior in the art of war. The barbarian tribes who harrassed the infancy of the Chinese people were everywhere driven back, and their lands came under the plow of the Chinaman. The struggle was often long and bloody, but the result was always the same: the Chinaman triumphed, and the bounds of civilization were pushed a little further forward. Gradually these tribes disappeared altogether, only a few feeble remnants remaining in the mountainous regions of the southwest. Thus, century by century China grew till it stretched from the Pacific Ocean in the east to Central Asia in the west, and from frozen Siberia in the north to tropical Burma in the south.

Very naturally this long-continued success bred in the Chinese a supercilious contempt for all other peoples and an overweening conceit in their own powers. This contempt and conceit have become ingrained in the Chinese, and characterize their whole bearing toward other natives. They early called their country *Hwa-hsia* (the Great Flowery Land) and *Chung-hwa* (the Central Flowery Land)—the home of civilization, refinement, and art. Their state is the *Tien-chao*, or Celestial Empire, to which all peoples owe allegiance, and their sovereign the "Son of Heaven," to whom there can be no equal on earth.

By her geographical position China was cut off from intercourse with the great nations of the West. On the south and east lie the China Sea and the Pacific Ocean, on the north frozen Siberia, on the west the Gobi Desert and the Tibetan Mountains. These great natural barriers at once isolated and guarded her. The great waves of conquest which swept over the rest of the world from the Atlantic Ocean to the Bay of Bengal never reached China. The very names of what we call the world's great kings and conquerors, philosophers and sages were never even heard of in the Middle Kingdom. The Chinese hardly knew of the existence of the other great nations of Asia and Europe. It was ignorance quite as much as pride which led them to speak and write familiarly of China as *Tien-hsia* (the "All-under-Heaven"). To the Chinese China has been the world for long centuries. Until the beginning of the nineteenth century the intercourse between China and other nations was very limited and irregular, and was never utilized by the Chinese to acquire any knowledge of other lands and races. Even now, after a century of intercourse with the West, the majority of Chinese scholars and officials, not to speak of the great ignorant masses, know absolutely nothing of Europe or America. This isolation and ignorance have fostered a spirit of exclusiveness, pride, and contempt.

The vastness of her empire, embracing every variety of soil and climate, has made China a world in herself and rendered her independent of other lands. She produces not only all the necessaries but nearly all the luxuries of life, and can feed and clothe her immense population without importing a pound of food or a yard of cloth. She neither needs nor desires foreign commerce, and would hail with rapturous delight the departure of every foreign merchant and the closing of every treaty port.

The present dynasty, which began its rule over China in 1644 A.D., has fostered the anti-foreign prejudices of the nation more than any previous dynasty, particularly during the last hundred years. It has assumed toward all foreigners a superior and arrogant tone, and maintained an attitude of unfriendly aloofness. It has played the Celestial-Empire and Son-of-Heaven rôle and looked down with undisguised contempt upon the barbarians squabbling for its trade-crumbs. At first it demanded from them the most abject submission: every communication had to bear the inscription "A respectful petition." Lord Napier's refusal, as envoy of Queen Victoria, to use that inscription, and the cruel indignities he suffered in consequence, led to England's first war with China. For more than half a century the Chinese strove hard to exact an acknowledgment of over-lordship from all foreigners, and insisted on the envoys of Western states performing the *Ko-tow* as a condition of obtaining an imperial audience. Intoxicated with the "Celestial-Empire" view of things, they scouted the idea of friendly intercourse on a basis of equality. There is and can be but one Son of Heaven, and all under heaven are his vassals. They have been compelled by the stern logic of superior force to abate their pretensions, but the same arrogance and assumption of superiority still mark more or less all their intercourse with other nations.

All down through the century for any official, either high or low, to show an appreciation of Western ways has invariably been fatal to his career, and brought upon him virulent abuse and social ostracism. The Marquis Tseng, after his long residence in England as China's representative, found, when he returned to Peking, that the slightest appreciation of anything foreign raised a howl in the Tsung-li-Yamen, and he had to exercise the utmost caution in order to avoid being branded a pro-foreigner and thus losing all influence over his fellow-countrymen. During the forty years that Western representatives have lived in Peking no high manchu or Chinese official, with the exception of Marquis Tseng, has ever entertained any of them in his own house or sought to cultivate their acquaintance. Nor has there been any intercourse between the families of Chinese officials and the families of Western officials. Such intercourse would at once have brought the official under censure and blighted his career. Whatever his real

sentiments, the Chinese official must maintain an attitude of hostility and aloofness.

Among a large section of the officials and scholars there has been a conspiracy of slander. They have labored hard to mislead their countrymen and to traduce the foreigner. To instil contempt and foster hate, foreign countries are represented as miserable specks only a few miles square, without literature and without language, unless the quacking of ducks and the chattering of magpies can be so called. Foreigners have no surnames, no family relations, nor any social system. Stories of the most revolting kind have been invented and diligently circulated, representing the life of all foreigners as filthily immoral and loathsomely impure. They are charged with all the sins of Sodom. In another class of stories foreigners in general, and missionaries in particular, are charged with kidnapping and mutilating children, with practising the most abominable arts on women, and with distributing bewitching drugs in the medicine they give to the sick, in the tea they offer to visitors, and in the ink with which their books and tracts are printed. These stories have been scattered broadcast over the land in the form of plain or illustrated tracts, hand-bills, and placards; and in 1889 they were published as one of the volumes of the well-known and semi-official work called *King shih Wen*, or "Tracts for the Times." These filthy stories have poisoned the minds of millions, and have done more than anything else to make the name of foreigner hateful. This is exactly the purpose for which they were invented. Even officials who have resided in America and Europe, instead of correcting these foul slanders, often add their own quota by misrepresenting the most innocent habits and institutions of the West; or the good is concealed and only the bad is reported.

The same pride and hostility which have led the Chinese to belittle and besmirch the foreigner have also led them strenuously to oppose the introduction of foreign ideas and inventions. From the practical character and business instincts of the Chinese, we should have inferred that they would seize with avidity and turn to their own advantage the mechanical and scientific discoveries and inventions of the West. And so they doubtless would had they not been hampered by pride. But the idea that China is inferior in anything to foreign countries, or has anything to learn from them, is hateful to a true son of Han. The proud boast of Mencius, made more than two thousand years ago, is still true, and will be true forever: "I have heard of the barbarians learning from the Middle Kingdom; I have never heard of the Middle Kingdom learning from the barbarians." There must be no copying and no borrowing. China's splendid isolation and proud self-sufficiency must be maintained at all costs. She has done very well without these new-fangled fads in the past, and can do very well without them in the future.

This "superior" attitude has given infinite satisfaction to all save a thoughtful few. Now and then a voice has been heard crying in the wilderness and saying: "No doubt China is vastly superior to all other countries, and the Chinese are 'foremost in the files of time;' but did not the Master say, 'The intelligent scholar is not ashamed to learn from his inferiors?' Besides, these boasted inventions and discoveries of foreigners were all known to ancient Chinese scholars, as can be proved from their books. But these products of Chinese genius, neglected in the land which gave them birth, gradually traveled westward, and foreigners seeing their value utilized them, and now claim them as their own productions. By making use of them ourselves we shall only be recovering our own." But the pill even thus disguised was still too bitter.

It is probable, however, that could these inventions have been introduced without foreign aid, self-interest would have overcome pride. Could the Chinese have constructed and worked railways, steamers, telegraphs, mills, and mines themselves, they would have done so long ago. But each and all of these meant the employment of foreigners, and the placing of power and influence in their hands, and from this the Chinese shrank with instinctive dread. With the railways and mines in their possession, what was to prevent their getting control of the whole country? The Chinese all along have had the haunting fear that the "barbarians" harbored designs on the fat provinces of China and were with devilish cunning maturing plans to seize them. Every missionary is suspected of being a political spy and of seeking to "buy the hearts of the people" by his schools, hospitals, and other charities. This suspicion has grievously hindered missionary work and has labeled every convert a traitor. It is most unfortunate that recent events should have seemingly countenanced these baseless suspicions.

It is mainly as being foreign that Christianity is objected to. The charge against the native Christians is not that they are followers of Christ, but that they are followers of the "devils," or foreigners. The Chinaman is not a religious enthusiast. His creed is a compound of Confucianism, Buddhism, and Taoism in various proportions, and it is impossible for a man with such a creed to be a fanatic. His hostility is political and racial, not religious. The Boxers called the native converts not Christians but *Erh kwei-tsz* ("number two devils"), foreigners being devils number one, and as such slaughtered them mercilessly.

As might be expected, hostility to foreigners is much more marked among the classes than among the masses. But for the malicious representations of the officials and scholars, the people on the whole would have been friendly. It is a significant fact that foreigners have always been better treated the farther they were from official

centers; and Christian missions have been much more successful in the villages and country towns than in the cities where officials congregate. It is not her ignorant masses that have opposed progress, but her scholars. Her light has been darkness.

Hostility to foreigners is also much more pronounced in some provinces than in others. Kwang-tung (Canton) and Kwangsi have always been aggressively anti-foreign; but Hunan has outstripped all China in its hatred of the foreigners and antagonism to everything foreign. In every other province the foreigner did gradually secure a footing, but whenever he showed his face in Hunan he was immediately pelted beyond the border. Broadly speaking, South China is more anti-foreign than the North.

It is discouraging to note that all through the century, except during the short-lived reform movement of 1898, the Chinese have taken no forward step of their own accord. Such improvements as exist have not been spontaneous. The foreigner with his guns stands behind them. Nothing progressive has ever been done willingly by the government. Every concession has been extorted from them by force or threat of force. Even redress of injuries and wrongs has been granted only under pressure. They have gone just as far as they have been forced to go and no further. We have been rolling a very heavy ball up-hill. But there has been one great and important exception. No force was used or threatened to obtain the large missionary concessions granted during the last forty-two years. This is probably due to the fact that the manchus found Roman Catholic missionaries already at work in China when they conquered it in 1644, and that the second emperor of the dynasty, the famous Kang-hi, favored them. It would seem also that the Chinese have much greater dislike to the merchant and the consul than to the missionary. While they have steadily resisted the trader and rigidly confined him to a few ports, they have conceded to the missionary the right of travel and residence in every part of the empire.

A Chinese who sought to excuse or justify the hostility of his countrymen might point to opium, to war, to seizure of territory, to the spheres-of-influence policy, and to other regrettable things, and we should probably sympathize with many things he might say. All the same his plea would be fictitious. The hostility existed long before these things occurred, and most of them happened in consequence of that hostility. On the whole, China has been kindly dealt with, and has been treated with undeserved and unwise leniency. Her persistent evasion of treaty obligations has been lightly condoned, and her open encouragement of anti-foreign feeling winked at. It would in the end have been much better for her had she been held to a stricter account, and compelled to adopt measures for the enlightenment of her people and the reform of her institutions. The real

offense of the foreigner is that he has forced himself into the country in spite of Chinese opposition, and has aggravated that offense by his assumption of equality and even superiority. All other peoples—the Korean, the Mongol, the Tibetan, the Burmese, and others—come as tribute-bearers, acknowledging the suzerainty of the Son of Heaven, and humbly soliciting his favor; but these red-haired barbarians, with offensive arrogance, assume equality with the black-haired people and refuse submission to the Dragon Throne. Their presence in this independent attitude is an insult to the majesty of China, and an offense to her people. Let them own subjection or keep away.

A Chinese might also account for the contempt in which his countrymen hold foreigners by dilating on the drunkenness of sailors and the loose lives of many residents in the treaty ports. But in doing so he would only be playing a part. He knows that bad as many foreigners are, they are more than matched by multitudes among his own countrymen; and he knows also that Chinese object much more to the virtues of foreigners than to their vices. The vices are signs of weakness, and are gloated over; the virtues are evidences of strength, and are feared. It is also a superfluity of hypocrisy for the lying, gambling, opium-smoking, many-wived Chinaman to sniff at the "immoral" foreigner. Moreover, the majority of foreigners in China are neither beasts nor devils, but upright and honorable men, whose public actions and private lives, judged by ordinary standards, are beyond reproach. The fact is, all such pleas as these are false and hypocritical. Missionaries of blameless and saintly lives are often as bitterly hated as any others, and millions who have never seen a European or American cherish the traditional contempt and hostility to the foreigners.

Happily during the last few years there has been a visible change. At the close of the war with Japan (1895) a reform movement sprang up in Peking and gradually spread throughout the empire. The leaders of the movement were some of China's most brilliant scholars and a few of her highest officials. The bulk of the party consisted of the younger officials, literati, merchants, and gentry. After a time the emperor himself was won over, and soon after a great scheme of reform was inaugurated. Edict after edict was issued, ordering the most radical changes, especially in education, and it looked as if China was about to reconstruct herself after foreign models, as Japan had done. One very marked feature of this movement was the friendly attitude of the leading reformers toward foreigners and toward Christianity. They treated foreigners as equals, courted their society, and showed high appreciation of Western things. Christianity was praised, its moral and civilizing power acknowledged, and a few prominent reformers went so far as to express the wish that it might soon become the national religion of China.

But the old conservative, anti-foreign, progress-hating party took alarm, and having gained over the empress dowager to their side, overthrew the reformers (September, 1898), and restored the old system of ignorance, pride, and hate. The party grew more and more rabid in their hostility to reform and antagonism to things foreign, and eventually adopted the Boxer movement with its motto, "Exterminate the foreigner." But the movement is not national. There are tens of thousands, especially in central and southern China, eager for progress and reform, and more or less friendly to foreigners. Until the war with Japan the upper classes of China were practically united in their hostility to the foreigner and to Christianity. Now there is a deep cleft with the Reformers on one side and the Boxers on the other. The former is headed by the emperor, the latter by the empress dowager.

THE BICENTENARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

BY REV. E. P. SKETCHLEY, BROMLEY, ENGLAND.

It has been said with truth that there is a missionary continuity in Christian history, and that there has never been an age from that of the apostles to our own in which there has been no spreading of the Gospel. But in celebrating its bicentenary, the English "Society for the Propagation of the Gospel in Foreign Parts" has marked an epoch in missionary history. The prime minister of England said of it last June: "This is a great occasion. It is a standpoint in the history not only of our Church, but of our nation." For more than one-tenth the part of the time since our Lord came down from heaven, and was made man, He has been pleased to permit this society to carry out the purpose expressed in its titles. Past and future furnish the two elements of the bicentenary celebration: thanksgiving and fresh endeavor. As the missionary societies of the Protestant Episcopal Church in the United States said in their congratulatory address: "To-day we are on the threshold not only of a new century, but of a new epoch in the history of missions."

From the first the Society for the Propagation of the Gospel has been missionary to the heathen; but it has taken a view of its responsibility which has included the planting of the ministrations of religion in foreign lands for those who are already Christians. Some persons have so far misunderstood the inclusion of this department as to imagine it to be the main work of the society. The contrary is the case. By far the greater part of its expenditure is among the heathen. It has, however, taken the words about "beginning at Jerusalem" to be a part of the missionary command, indicating a line of duty per-

petually obligatory. It has endeavored, while bringing the forces of Gentiles into the covenant of grace, to prevent those who have known the faith from being neglected and becoming as heathen.

One result of this is that in a survey of its work among the heathen the field of results is larger than would otherwise have been the case. At the present time India, Burma, China, Japan, Korea, Borneo, Madagascar, and (not least) South Africa are the chief scenes of its missionary endeavors. This list is not exhaustive. But besides the fruits of its own direct work in these fields, it has been in a secondary, tho no less real, sense the cause of the conversion of large numbers — for instance, its first work was on the Atlantic seaboard of the United States in the old colonial days. To each state, from New England on the north to Georgia on the south, it sent missionaries. These worked among the aboriginal Indians and the negroes as well as among the whites. But the fruit of the work is not to be measured in those states alone. The Church in America has grown with the country from the Atlantic to the Pacific. It has domestic missions, and it has its foreign missions in Western Africa, Haiti, China, Japan, and other lands. In a similar way the society has been privileged to take a direct part in missions to the heathen in Australasia. It has helped the Melanesian mission, the New Guinea mission, and missions to aborigines, Chinese, and island laborers in Australia. But it has now scarcely any direct responsibility for these missions. Australia and New Zealand, where the society fostered the Church in the early years of colonization, are themselves the missionary force for these evangelistic fields.

ARCHBISHOP JENISON,
The Society's First President.

It is a sequence of this that the places where the bicentenary is an occasion of thanksgiving are not limited to England and the missions at the present time supported by the society. The society has received innumerable private letters and formal addresses from bishops and synods in every part of the world. They express not only congratulations and good will, but an almost filial relation to the society.

Another aspect of its work is noticeable in connection with the society's bicentenary. It has a peculiar relation to English nationality; that is to say, that while it recognizes, and in no small degree endeavors to respond to, the call to evangelize all nations, it has always felt that upon it rests the responsibility of representing the spiritual side of English affairs abroad. Naturally, therefore,

in recent speeches and sermons there have been frequent references to the coincidence of the bicentenary with the present point of time in English history. The "spirit of imperialism," as it is called, has been in evidence. It may be contemplated with mingled feelings. Lord Hugh Cecil, at a meeting of the society early in the year, put the case pointedly. He said:

> It is impossible not to feel that there is a close connection between missionary enterprise and the growth both of the British empire and of the opportunities for traveling in countries formerly unknown. And it is impossible not to feel that there is a providential scheme in these things. . . . We are living at a period of great patriotic enthusiasm. A great deal of this is a very fine thing, very elevating, and quite opposite to individual selfishness. But we are also conscious that there is in it a baser element. . . . It is a test of the elevation and purity of our motives if we feel that the best thing connected with the opening of new countries is that it throws open new avenues for the advance of the Gospel of Christ.

The war in South Africa has touched the society closely. South Africa has always, from the earliest days, been its own field of work. In view of the damage done by the war, the society has already made additional grants on a liberal scale, and it has published its intention of considering in a sympathetic spirit the need for the development of the missions in that part of the world when it is distributing its bicentenary fund.

The society determined that the commemoration should last from June, 1900, to June, 1901, the last year of its fourth half-century being treated as its fourth year of jubilee. In London the first week was especially occupied with its solemn observance. America sent two bishops as delegates, and Ireland did the like. A great thanksgiving service was held in St. Paul's Cathedral on Saturday, June 16, the actual anniversary of the society's foundation. Bishop Doane, of Albany, preached the sermon on this great occasion, and in the course of it he said: "Centrifugal forces shall become centripetal, and the power that drives us out to the remotest edges shall draw us together to the center of a real union among ourselves." May the society's experience of the truth of this law prove to be typical of its realization on the larger scale in Christendom as a whole! It will be, indeed, a crowning glory of missions to be the means of uniting all Christians. In Westminster Abbey, and in nearly all the churches of London, sermons were preached for the society on the following day, Bishop Dudley, of Kentucky, the Archbishop of Armagh, and the Bishop of Ossory being among the most prominent of the preachers. In Exeter Hall (London) two great meetings were held, at which the American and Irish delegates spoke. Over the second of these the Archbishop of Canterbury presided. Addresses from America were presented and received with heartfelt solemnity. The Marquis of Salisbury delivered the speech from which a quotation has already been made. That speech has, not unnaturally, attracted considerable attention. There is missionary fervor in it, and with its words of caution missionary societies should be able to agree. It has been misinterpreted, and in some quarters misquoted, as if the speaker deprecated missionary effort, for fear of exciting political complications. Such a sentiment is, of course, opposed to Lord Salisbury's own convictions. In offering his advice to missionaries he earnestly urged it on them "not as a political matter, but as an element of Christian

PRESENTATION OF AMERICAN ADDRESS IN EXETER HALL, LONDON.

duty and as a condition of giving the highest position in the world to the religion which they adore"; and concluded with this sentence, which supplies a splendid incentive to missionary endeavor:

> I will only urge you to remember that the world, however slowly, is traveling to the point where the government of all races will be done, not by organized force, but by regulated and advancing public opinion; that you have in your hands one of the most powerful and one of the most sacred levers that ever acted upon opinion, and that it will be dependent not only on the zeal but also on the wisdom and Christian prudence with which you work that instrument that the great results which we all pray for will be achieved.

In all parts of the United Kingdom, in the colonies, and in other lands bicentenary celebrations have been held at various dates from June last. They are still being continued, and preparations are now being made for the concluding gatherings in June, 1901.

THE TODAS OF THE NILGIRI HILLS, INDIA.

BY MRS. J. O. DENNING, NARSINGHPUR, INDIA.
Missionary of the Methodist Episcopal Church, 1891–.

The great variety of peoples and languages found in India is difficult for a foreigner to comprehend. Many writers describe the characteristics of "a native of India," forgetting that there is almost as much difference between the Bengali and the Punjabi as there is between the Spaniard and the Scotchman.

Perhaps no one of the many peoples of this empire has been so little heard of or written about as the Todas of the Nilgiri hills, and yet they are very interesting and totally different from any tribe or caste in customs, worship, and physique.

To see them roaming these hills, herding the buffaloes they love so much, and clothed only in a single flowing cloth thrown about their bodies, one might conclude that they were quite wild and nomadic. But they have their little groups of mound-shaped huts as permanent homes. These tiny villages are called "munds," and a visit to a Toda mund is one of the regulation things for all visitors to these hills.

The women and children are usually found alone with perhaps one or two old priests sitting about. The men are off on the beautiful downs pasturing their herds. A dairy temple and a buffalo inclosure are found in each "mund."

Strangers are not allowed to enter these temples or even to look into them. They are called dairy temples and are used for ceremonies connected with buffalo worship. No doubt great quantities of milk and "ghee" (clarified butter) are used as offerings to their gods, the uncouth animals they tend and worship. The Todas admit that in some temples there are images, but of what sort they do not tell. In some way they must relate to the buffaloes too, for all a Toda's thoughts and affections cling about these creatures. All their songs are about the buffalo, and anything more uncanny than these songs sung by a dozen or more women with nearly closed lips is hard to imagine.

The temples are the same shape as the dwelling-hut shown in the picture. While they would not allow us to enter these, yet we were allowed to crawl on our hands and knees through the low aperture leading into the dwelling. The one we entered we found very clean and tidy, altho everything was well-seasoned with smoke, as there is no opening for its escape excepting the low door.

Most people admire the appearance of these people. They almost all have very beautiful, long, silky, curling hair, even the men, and their bodies are strong and well-formed. They are, however, as a people, rapidly passing away. There are, all told, only seven hundred

TODAS AND THEIR HOME IN THE NILGIRI HILLS, INDIA.

of them, and we can not wonder when we know that the revolting custom of polyandry exists among them. This is the only people known who have this custom.

Should a Toda decide to become a Christian he would find it extremely difficult. His wife he must leave forever, for she is the joint wife of himself and his brothers, and, harder still, he must leave, what is far dearer to a Toda's heart than his wife, his beloved buffaloes, which are also owned in common by his brothers and himself. He could claim no children, and with buffaloes, occupation, wife, children, and home gone he would be a veritable waif.

The Todas know nothing of their origin, and, as far as I can ascertain, those who work among them know quite as little on that point. They say they have always lived on these hills and have always had their buffaloes. They wear but one garment—a loosely worn blanket of cotton or wool.

The great event toward which a Toda's thought and care are directed is his funeral. Before the English government regulated the sacrificing of the buffaloes, there used to be a perfect carnage of the sacred animals. The number killed depends on the rank and wealth of the dead Toda. These animals are not in the least docile, and many times in capturing them a young Toda is killed, and then there is another funeral and more buffaloes sacrificed. There are two funeral services—one held a year after the death occurs. The women

sit before the dead Toda's hut, where they sing their weird songs. At ten o'clock a new hut is built, and in it is placed the club, cloth, and utensiles of the deceased. Offerings of ghee and cloth are then brought and placed before the hut. Then all dance before it and utter cries resembling the howling of jackals, which of all sounds ever heard is most hideous and fiendish. Dinner is then served to all on green leaves instead of plates. The next day the buffaloes are sacrificed. These are to furnish the dead Toda with nourishment in the happy buffalo heaven to which he aspires. Mission work among these people was begun eight years ago only, and as yet no Toda has been converted. Miss Ling, the devoted missionary who works among them, has translated Mark's Gospel and some Christian songs into their language. As they have no written language she was obliged to use the Tamil characters.

Some impression has been made on these people, as the two incidents following will show. A woman who had been taught for some time lost her sight. She was taken to the hospital and was cured. The next Sunday she came to the Christian Tamil service. When asked why she came, as she could not understand the preaching, singing or prayers, she answered, "I am thankful to God for giving me sight, and He understood all that was said and my heart too." Her eyes had been opened to the God who is a Spirit, or she would have bowed to her buffaloes and thanked them for her sight.

SACRIFICING A BUFFALO AT A TODA FUNERAL, INDIA.

A Toda boy who had been instructed in a Sunday-school had a dream. He told Miss Ling it made him sad. He dreamed he saw tribes and tribes going into heaven. There were white people and brown and black, Brahmins, low castes, and Mohammedans, and many that he did not know, but not one Toda. Miss Ling answered by singing, in his own language, "Jesus I will Follow." As she finished the boy said, "*I* will follow." We believe he is really trying to do so. Let us hope he may continue until he is a man and perhaps help to lead his own people into Christ's light.

To become *Christians* they must cease everything almost which distinguishes them as a people. Families must be broken up and Christian marriage instituted. Even their occupation would be a temptation to them.

In some parts of Ireland where peculiar dialects still linger, it is said that a form of the Lord's Prayer is used in which the expression "Deliver us from evil" is rendered "Deliver us from Druidical practises." And so these poor Todas, bound hand and foot as it were to the uncouth creatures they worship, will some day pray "Deliver us from buffalo worship"; for some day these people too will join the ransomed throng here on earth, and, delivered from the horrible customs of polyandry, which has decimated their race, may become strong dwellers in these blue mountains, praising our God amid this beautiful scenery, and perhaps going now and then to visit the old "munds" where their ancestors lived in the old days of buffalo worship.

ELIAS RIGGS, THE VETERAN MISSIONARY TO TURKEY.

BY HIS SON, THE REV. EDWARD RIGGS, EAST ORANGE, N. J.
Missionary of the American Board, Marsovan, Turkey.

Rev. Elias Riggs, D.D., LL.D., of Constantinople, entered into his rest on the 17th of January last. He had long been the oldest missionary of the American Board in service, and probably the oldest of any Board. He was also the oldest living graduate of Amherst College, from which he was graduated in 1829. Stretching over almost the whole of the nineteenth century, his life has been directly associated with the entire history of modern missions in the Levant, and during all the sixty-eight years of his missionary career he was a watchful and intelligent student of the great political and social, as well as religious, movements of the eventful period in that historic region. Tho he spent but a small portion of his life in his native land, yet he was throughout a patriotic and thorough American, and altho very familiar with the languages spoken about him, he always in his own family insisted rigidly on the use of the purest English.

Dr. Riggs was most widely known as a translator and a linguist,

and this was manifestly the line of his natural bias. So many totally varying statements have been made regarding the number of languages with which he was conversant that it is worth while to state the actual facts. He was a man of a single purpose, and all his linguistic knowledge ranged itself about the axis of his life-work. The languages with which he was acquainted may be distributed in four groups. The first group would include the Greek, the Armenian, and the Bulgarian. These are the national tongues of the peoples for whom he was laboring. In them he was perfectly at home, and could easily hold his own with the profoundest of native scholars, and was familiar with their literature in all its departments. In these languages he preached and wrote and conversed, and into them he translated the brightest jewels of thought.

A second group includes the foundations of his classic and ancient Oriental studies, so important in the work of Bible translation. That his knowledge of these did not show itself in a conversational use was mainly because they are not now in use in that way—the Latin, Hebrew, Chaldee, Syriac, Coptic, Ethiopic. The interrelation of the Semitic languages, and through the Phenician alphabet to the languages of Europe, was a familiar and favorite line of thought with him, and he would follow the transformations of a triliteral root through all the intricacies of involution and evolution, of suffix and prefix, bearing in mind the significance of each change and each change of significance.

A third class of languages, the Turkish, and French, and Russian, and Arabic, and Italian, and German. Quite free in reading all these, he had also a considerable degree of facility in the use of them, and a very thorough knowledge of their structure and literature. In Turkish and French he could preach and conduct religious services, tho in some of the others he never undertook anything of the kind.

In a fourth group we may place the Spanish, Portuguese, Dutch, Danish, Swedish, Rumanian, Georgian, Persian, etc. Of all these he knew well the grammatical principles, and so much of the vocabulary as would be needed in any ordinary line of philological investigation, the order again indicating to some degree the proportional extent of his familiarity.

Into Sanskrit, or any other of the languages of India or Eastern Asia, he never delved, tho he would hold in a most retentive memory any reliable facts about them which he might read or hear, and all this knowledge readily classified itself in his mind, and helped to fill out the ingenious generalizations he was constantly making.

Had he sought celebrity he might easily have had it, either in connection with philological research, or by entering into those public affairs of grave importance which were constantly going on about him. But for him there was but one end in life, and that was the work in

which he was engaged; and, while he carefully observed what was going on in other lines, he gave his energies to his special undertaking. He deliberately and consciously shut out from his horizon tempting fields of research and literary labor. In Semitic philology he was widely and deeply versed, and might have become a specialist, but he used his knowledge as a means and never as an end. Greek modern language and literature were in an interesting period of formative development. He appreciated and watched it, but never turned aside to try and influence it. Archeology offered its allurements all about him, and he noted and utilized its results, but it was not for him to be diverted to such researches. He was full of accurate information on science and on political history, but the evangelization of the people through the knowledge of the Word of God was the work to which exclusively were devoted all his resources.

REV. ELIAS RIGGS, D.D., LL.D.

During the earlier part of his career he had a considerable share in educational work. For six years in Argos, Greece, he was at the head of a flourishing school for girls. After removing from Smyrna to Constantinople, in 1853, he was for three years connected with the mission's training-school at Bebak for preparing young men for the Gospel ministry. And later he lived for four years in the same building with the girls' boarding-school at Hasskeuy, another suburb of Constantinople, and had much influence over that institution. During his only visit to the United States, in 1856–8, he taught Hebrew in Union Theological Seminary in New York City, and was urgently invited to make that his work for the rest of his life. But he was devoted to his first love, and returned to the East. He had his share also in other departments of missionary work, serving once for quite a while as treasurer of the mission.

But the department to which the best of his efforts were given was the literary. And in this his work may be grouped under four heads. The first was the publication of a variety of books for the use of the mission. Tracts, school-books, devotional books, and part author-

ship of a work on systematic theology called for some of the ripest fruits of his linguistic and Biblical studies, and toward the close of his life he produced, in the Bulgarian language, a Bible Dictionary, and a full commentary on the entire New Testament. These two works embodied his maturest judgments of the meaning of Scripture, and they exhibit most of his own original suggestions in interpretation.

A second line of effort was in the publication of religious periodicals. First the weekly and monthly *Avedaper*, in Armenian, and later the *Zornitza*, in Bulgarian, owed much to his contributions and editorship, and those who know the difficulties of such enterprises, especially in such circumstances, will recognize the tact and patience with which he achieved rare success.

A third department was that of hymnology, in which he has thus far had no peer in the production of sweet, chaste, and rhythmic devotional hymns in Greek, Armenian, and Bulgarian. Many of these were translations of our most precious gems in English, and others were purely original. This work gave opportunity to his keen appreciation of noble thought and delicacy of taste in expression, as well as to his perfect command of natural and idiomatic use of each of those languages.

But the great work of his life was in the fourth line—that of Bible translation. To this he gave ungrudgingly the best years of his time, and in it he achieved his most precious and enduring successes. Scrupulous accuracy, patient investigation, unswerving faithfulness, keen discrimination, retentive memory, uniform consistency in style, these were the concomitants and methods of his work rather than the secrets of his power. Profound scholarly knowledge of the languages of original Scripture and of the languages into which he was translating, and ability and willingness to make use of work already done—these were but the necessary implements of his trade. Two things marked the quality of his genius, and carried him triumphantly through the long years of labor in this line. These were, first, ability to grasp the inmost significance of the Divine utterances; and, second, ability to place himself in the attitude of mind of the people for whom he was restating those utterances. These in turn were based upon the two habitual states of soul which marked his character—namely, prayer and sympathy. In his translations into Armenian and into Bulgarian he was practically alone in the responsibility, both regarding the exact interpretation of the original and in the form of expression into which it should be put, tho he had able help of native scholars. In the translation into Turkish he was associated with other members of a committee, and his share in the work was mainly to bring out the true meaning of the original, leaving largely to others the ultimate form of expression in the Osmanly language.

Dr. Riggs's scholarship was marked by depth as well as breadth,

and had as its characteristic stability rather than versatility. Once his judgment was formed he seldom found occasion to alter it. Making few errors himself, he was very shrewd to detect such anywhere.

Personally and socially he was naturally a little retiring, and he was never very much of a talker tho never taciturn; and as his years increased he became more inclined to take part in conversation. He laughed little, but had a keen sense of humor. Too kind-hearted to enjoy practical joking, he was yet very indulgent to the whims of others. Underneath the surface there were depths of tenderness and generosity which few had the privilege of detecting.

His life was largely one of retirement, but he came in contact from time to time with very interesting characters. His neighborly relations with the old Dutch consul Van Lennep, of Smyrna, are distinctly remembered by some of his children, with the quaint and stately figure of the venerable consul. Immaculate ruffled shirt-front, and long plum-colored waistcoat, knee-breeches, and long white stockings, and enormous silver shoe-buckles, set off his portly figure with a grace which belonged rather to the eighteenth century than to the nineteenth. Dr. Cæsar Malan, of Geneva, Switzerland, was more than once guest of Dr. Riggs in Smyrna. In 1852, when Kossuth was a fugitive, chased by both Austria and Russia, he found refuge in Turkey, whence the United States sent the warship *Mississippi* to transport him to the more hospitable and sympathetic regions of England and America. When the old-fashioned wooden frigate, with her huge side paddle-wheels, steamed into the harbor of Smyrna, Dr. Riggs went aboard to pay his respects to the patriot. Taking some of his children by the hand, he led them into the state-room where Kossuth was lying ill in his berth, and gave them the opportunity of gazing into the eyes and hearing the voice of the Hungarian hero, a scene which will never fade from their memories.

Kossuth has only recently closed his long and eventful career, but the cause of liberty is still making progress, even in Europe. Dr. Riggs has now been called to a higher service, but the cause which he loved, the evangelization of the nations, is bringing to them the only true freedom.

SACRED TREES AND RIVERS OF INDIA.

BY MRS. R. HOSKINS, CAWNPORE, INDIA.
Missionary of the Methodist Episcopal Church, 1868–.

A number of the trees of India are considered sacred by the Hindus, who believe that, for some reason, they are dear to the deities. Among those popularly worshiped are certain trees which represent to the mind of the worshiper some special deity, as the *Tulsi* tree, or shrub, which is sacred to Vishnu, and is considered his representative. The

followers of Vishnu give great attention and care to this tree, watering it continually, plastering the ground around it daily with fresh mud, and hanging a lamp near it at night.

When the hot winds are blowing and all vegetation suffers, the Tulsi tree receives as much—even more—attention as any child of the family; a shelter is often placed around it, a porous jar filled with water is suspended over it, and thus it is continually moist and green. If a Tulsi plant dies it is treated as an idol would be which has served its term of worship; it is prepared with great ceremony for the funeral rite, and carried to the river to be buried in its waters. Frequently the Tulsi is used to comfort the dying and give him a welcome entrance into the other world; a sprig is put in his hand, and the dying one is placed on the ground with his head near the tree.

The Hindus have a tradition that the Tulsi tree is a miracle of the anger of one of the gods. A woman named Tulsi was very devout, engaging in worship frequently, and performing all the penances enjoined upon her by the priests, and she asked, as a reward for her austere life, that she might become the wife of Vishnu, the second deity in the Hindu Triad. Lakshmi, the wife of Vishnu, became enraged at this, and, hurling invectives at the woman, changed her into a tree. Vishnu, more compassionate, decided to reward his devout follower, and, assuming another form, he announced himself as Saligrama and promised to remain near her.

The Salagrama is considered essential in many of the rites and ceremonies of the Brahmans, and is placed near to dying persons.

The Pippal, or Holy Fig-tree (*Ficus Religiosa*), is the tree under which Siddartha (Buddha Saky-Mauni) "triumphed over doubt." It is supposed to be occupied by the god Brahma, and it is sometimes invested with the sacred thread, as if it were human. The Bodha tree at Buddha-Gya is a pippal whose trunk and branches are colored here and there with red ocher and adorned with gold-leaf. Under this tree Sakya-Muni, "the divine sage, achieved the supreme all-perfect Buddha-hood."

The beautiful Asoca tree is sacred to Siva. There is a legend that the asoca buds will instantly expand into full splendor if the foot of a beautiful person touches its roots. Men and women are exhorted to bathe, on a particular day, in some holy stream, and drink water with the buds of the asoca floating in it.

The Asoca is planted near temples consecrated to Siva or Mahadeva. Its flowers are very beautiful. The Mahratta women wear them in their hair on festive occasions.

The crimson Ixora and the Jasmine are sacred to Vishnu. The latter is in great demand among the natives, who weave it into garlands. They are sold in the bazaars for religious purposes.

The Kudamba, with its round golden blossoms, is sacred to all the

gods. It grows about as high as a small apple-tree, and "women love to cast its blossoms into their bathing water."

The Oriental Plane is sacred to Rama, because Rama plucked a leaf from it to place in his turban when he was on his way to Ceylon to rescue his wife Sita from his enemy Ravana.

The Banyan or Indian Fig-tree (*Indica Ficus*), with its wide-spreading shade, its aerial roots swinging in air and forming new trunks as they touch the ground, is looked upon as a god-given blessing. It is sacred to Kala, or Time. The Rudraksha (*Eleocarpus ganitrus*) furnishes the rosaries of the Brahmans.

The Vilva is sacred to Mahadeva, and its flowers are offered to no other deity. This god is adorned with a chaplet of Vilva flowers, and if a flower should be found upon the ground by a pious Hindu he would at once carry it to a temple of Mahadeva. The Hindus call it the flower of Sri-Sriphul, because, they say, it sprung from the milk of Sri, the goddess of abundance. The fruit is pleasant to the taste and exquisitely fragrant. The Nim tree is also worshiped.

It is considered very meritorious to plant any of these trees, and the Hindus believe that they accumulate merit by planting, watering, or otherwise caring for them. They carry this idea so far as to refuse to allow the dead branches of their sacred trees to be used for fuel. The deification of these trees is accompanied with great ceremony, sometimes at the time of planting, sometimes later. The leaves and flowers of the sacred trees are used in the offerings made to the gods. The Santals believe that the Sal trees are the abode of their gods, and they sacrifice to them goats, cocks, and hens, believing that the god can be propitiated by blood offerings; tho if too poor to offer an animal, a blood-red flower or fruit may be substituted while proper propitiatory prayers are said. They dance around the trees, calling upon each tree to receive their offering to their village god. If by chance one tree is slighted, and sickness or distress of any kind comes upon them, they attribute it to the failure to worship that one tree, in which they believe their god was temporarily dwelling.

THE SACRED RIVERS.

Several of the rivers of India are looked upon as sacred, the chief among them being the Ganges, Jumna, Indus, Godáveri, Narbada, Tápti, Kistná or Krishná, and others. Some of these are addressed as male deities, others are considered goddesses.

The Ganges is the holiest and the most revered of all rivers. All consider it of Divine origin, and it is believed that the waters of this river are efficacious in cleansing from sin—past, present, or future. "No sin too heinous to be removed, no character too black to be washed clean by its waters."

The confluence of the Ganges and the Jumna at Allahabad is one

of the most sacred spots in India. Here thousands of pilgrims come to bathe in the sacred waters and gain merit for future life.

> Ganga, whose waters cleanse and save,
> Who roams at pleasure, fair and free,
> Purging all sinners to the sea.
> Ganga, whose waves in Swarga flow,
> Is daughter of the Lord of Snow.

No river in India or any other country can compare with "Mother Ganga," as the Hindus lovingly term their sacred river. Every inch of land along her borders is holy ground, and her tributaries, from their source, are sacred because of their alliance with the mighty mother. Wherever these tributaries join the main stream the spot becomes a shrine for devout worshipers, and yearly pilgrimages are made to these places of purification.

It is said that a third stream, the Saraswati, at one time joined the Ganges and the Jumna at Allahabad, but for some reason withdrew herself from sight, and now pursues her holy way underground; and there are many local traditions of sacred streams which have followed the example of this over-sensitive goddess.

THE LEGEND OF THE GANGES.

The legend of the birth of the Ganges has been perpetuated in verse by an Englishman, who appreciates all that is good in Indian literature, and is well worth reading.

The mountain king, Himávat (Himálaya), and his queen, the air-nymph, Menaka, had two daughters. The gods implored that the younger daughter, Ganga, might be sent to purify the earth, and after long persuasion the request was granted. Ganga, not wholly pleased, issued from her icicle-studded cavern—the tangled hair of the god Siva—and directed her course toward Hardwar, the gate of Hari or Vishnu. Here, increasing in power, she began to rejoice in doing good, and spread herself in different streams, in order to fertilize the fields of the peasants and make a highway for their produce to be carried to the sea; as she rolled on the people gave her reverence, and erected on her banks shrines and temples, tanks and burning ghats, which are the resorts of devout worshipers. An array of priests, called "Sons of the Ganges," may be seen at all times seated on the banks of the sacred river, ready to receive the offerings of those who come to cleanse their souls from sin. A popular method of gaining merit was to make a pilgrimage on foot from the mouth of the Ganges to her source and back again, occupying six weary years of travel; but in these days much of this travel is done by rail, tho there are yet a few who, intent on reaching the highest state of purification, still measure their length over the dusty roads, hoping by mortification of the body to attain soul-rest.

Every day, the year around, pilgrims come to bathe in the sacred river, and at stated times immense crowds jostle one another, in anything but a sanctified mood, as they press into the sacred stream. Jars of the holy water are borne to distant homes to use in the religious ceremonies of the household.

It is the desire of every pious Hindu to be received by the holy "Mother Ganga," and to die upon her bosom insures immediate rest and happiness. To die upon the banks of the Ganges, or any other sacred stream, and be cremated there, and to have the ashes strewn upon the waters, to be borne onward to the sea, is looked forward to as the one desirable good, and even to repeat the word "Ganga" one hundred leagues away wipes out the sins which have been committed during three former births.

The Indus is a rapid dashing river, which tears its way through mountain valleys and ravines, and often causes extensive floods. Its feeder, the Sutlej, issues from a sacred lake called Rákhas Tal, which is famous in Hindu mythology, and is a place of resort for devotees from Tibet especially. It is said that one of the kings of the country lost an army of seven thousand horsemen by the sudden swelling of the Indus, which was supposed to have occurred because of the anger of the gods, who had not been consulted about the journey.

The Brahmaputra also rises near the sacred lake, and this river retains its Tibetan name, Sang-pu, until it enters British territory, where, with its confluents, it becomes a mighty stream dignified by the title "Son of Brahma, the Creator." The alluvial deposits of mud and sand cause changes in the bed of the river, and the river-bed of one hundred years ago is entirely devoid of water, while a new bed has been formed.

Rama had his dwelling-place near the Godaveri River, and he is said to have revealed its sacredness to the Rishi Gotama.

The Krishna River bears the name of one of the popular gods of the country.

Pilgrims start from the source of the Narbada River at Amarakantak, a peak of the Vindhya range, and walk to the mouth, near Broach, and back, the journey taking three years. By this they accumulate merit, and the amount of merit depends on the length of time occupied in the pilgrimage, so that one who takes the six years' pilgrimage from the source of the Ganges at Gangotri, and walks by the left bank of the river to its mouth at Ganga-sagara, then turning back proceeds by the right bank to Gangotri again, is considered to have gained an immense store of merit.

The Puranas, the mythological books of the Hindus, extol the sacredness of the waters of these rivers, and describe their consecration by the gods and sages.

HENRY FOSTER, M.D.

BY REV. J. T. GRACEY, D.D., ROCHESTER, NEW YORK.

Dr. Henry Foster died at Clifton Springs, N. Y., January 14, 1901. In the little village where he had wrought his life-work, this plain man was carried to his burial by plain men on the eightieth anniversary of his birthday. There was no pageantry, no "pomp and circumstance," but a Sabbath-like hush was on the whole town, and men said, in something akin to holy awe, that they would "see his face no more."

Yet there was no gloom; how could there be? No new star had flamed in the firmament, but a noble and pure spirit had kindled with celestial fire. Why mourn that a saint of God had been crowned? Yet plain, blunt, and rough-featured men burst into tears along the streets, and spoke only with sobs or bated breath. For fifty years he had been the master soul of the locality, and the lowliest and the loftiest had lost their friend.

That throb of grief would reach round the world. Every continent and the isles of the seas were to share the silent sorrow, for in well-nigh every land which the sun shines on, were some who have felt the magnetism of his personality, shared his beneficence, and been uplifted by his spiritual force.

After weeks of critical suffering he was relieved for a season from pain, and at last went instantly to God with a flash of light on his countenance such as never was "on sea or shore." There is little to wonder at that a little while before his taking off he said he had "conquered death through faith in the atoning work of Christ." "Death came to me," he added, "looked at me, knelt down before me, and acknowledged his defeat."

His whole life furnishes an eminent illustration of the power of prayer. To a friend he said, speaking of the Sanitarium which he had builded, "I have never raised a dollar for this institution which I have not raised on my knees before God."

There is little profit to come from our attempting an analysis of his character or summary of his career. To those who knew him intimately there would be a subtle something wanting in all words used to portray him; and those who knew him not can never be made to appreciate that evasive element which can only be conveyed by soul vernacular, which defies translation. One who knew him would not dare to unduly eulogize him, lest the lofty spirit of this plain man might come back to rebuke him.

Fifteen hundred foreign missionaries have been in his family, sharing his hospitality and receiving what he would call a new "undergirding" for their work. Those who shall assemble June 5–11, at the annual meeting of the International Missionary Union, will

realize a sort of cataclysm in his death. But they will share the hospitality which this magnanimous spirit made possible for them, tho he himself will be "with the Lord."

The writer knew him so long, so intimately, and so lovingly that he does not trust his own pen to write in plain words about him, and out of the countless testimonies of the press to his nobility and success, selects, as representative of them all, part of an editorial of the *Western Christian Advocate*, as follows:

The enterprise which he conducted was perhaps the largest of its kind in the world. It was noted, not only for its health-giving facilities, but for the Christian beneficence, the missionary zeal, and the spirit of world-wide brotherhood which it represented. Dr. Foster was one of the noblest patterns of sagacious, philanthropic, enterprising, and devout

SANITARIUM, CLIFTON SPRINGS, N. Y.

manhood the age has produced. He had financial and executive abilities of the highest order; his medical knowledge and skill placed him at the top of his profession; he was gifted as a Christian worker; he was constantly interested in foreign missions, and each year he greeted at Clifton Springs hundreds of returned missionaries who assembled there in their annual councils. He used to speak of his institution in a facetious way as "the missionary repair-shop," and so it was in more ways than one. As a man of affairs he ranked with business men of largest capacity, and he seemed to be really able to conduct with phenomenal ability any one of a dozen great enterprises, or even all of them together. His religious character was of the simplest, most genuine, and unquestionable sort, commending him to all with whom he came in contact. He has literally

thousands of personal friends all over the world, who will feel that in his death they have lost one of their choicest earthly treasures.

Rev. Henry N. Cobb, D.D., representing the trustees, speaking at his funeral, said:

Dr. Foster was a remarkable man in every way, physically, mentally, and spiritually. In any walk in life he might have chosen he would have been a man of mark. Of noble, dignified stature and presence, and fine physical vigor, he seemed designed by nature for some commanding position. Of large intellectual powers, well trained and under his control, he had abundant capacity for large affairs. Of persistent steadfastness and courage, he was capable of following any purpose once formed and cherished to its successful accomplishment. Of genial, kindly nature and affability, in intercourse he drew men irresistibly and bound them to him in the bonds of lasting friendship and affection. Of devout piety, deep personal experience and profound knowledge of the Word of God, he was qualified to impart, and did impart, rich treasures of truth and spiritual counsel and help to those who came under his influence. Of complete simplicity and sincerity of character and perfect honesty of purpose and of speech, he won the unwavering confidence of those with whom he was associated and of all with whom he had to do.

HENRY FOSTER, M.D.
Late of Clifton Springs, N. Y.

From the first the purpose of Dr. Foster, as is well known, was to make this Sanitarium as rapidly as possible entirely free of expense to missionaries, ministers, and teachers, the preference being in that order. Over four thousand persons of these classes have been the recipients of medical care without charge, and for many years past this benevolent expenditure has reached twenty-five thousand dollars or more. The whole plant is estimated to be worth three-quarters of a million dollars. In 1881 it was made over to trustees, to be held in perpetuity for the continuance of this beneficence. In this board of nine trustees six foreign missionary societies are represented. It is the greatest of all missionary home-centers in the world.*

It will give unmixed satisfaction to all friends of the institution

*Rev. Dr. H. N. Cobb, one of the trustees of the Clifton Springs Sanitarium, writing of Dr. Henry Foster, its founder, gives among others this illustration of his sympathetic and Christian generosity: "The International Missionary Union was founded some years ago for

to know that the trustees have selected Mrs. Foster to succeed Dr. Foster in the superintendency of the Sanitarium. During their whole married life Mrs. Foster has been one with her husband in the purposes and plans of this great work.

THE KI-MBUNDU LANGUAGE OF ANGOLA.

BY HERBERT C. WITHEY, ANGOLA, WEST AFRICA.
Methodist Episcopal Mission.

The science of African philology is yet in its infancy; the authorities on the subject are sometimes at variance, and are still making fresh discoveries that necessitate revision of previous conclusions. The best authorities a few years ago made out that there were spoken in Africa four hundred and thirty-eight languages with one hundred and fifty-three dialects—nearly six hundred in all. These were divided into six classes, the Hamitic, Semitic, Nuba-Fulah, Negro, Bantu, and Hottentot-Bushmen families. The distinction between the Negro and Bantu *races* is a myth, but there is a Negro *group of languages* distinct from the Bantu, altho some relationship can be traced between them. The greatest diversity of language prevails in the Sudan and all the northern part of Africa. South of the equator, however, roughly speaking, and excepting the Hottentot-Bushmen group, all the native languages are "ruled by a common grammar and possess a common word-store, forming one great family of languages." Rev. Lewis Grout, for many years a missionary in the southeastern part of the Bantu field, says: "In respect to the general character of this great African family, it is worthy of note how all such philologists and grammarians as have given these languages the most careful study are warm and agreed in praising their richness, beauty, and plastic power. They are spoken of as soft, pliant, and flexible to an almost unlimited degree. Their grammatical principles are founded upon the most systematic and philosophical basis, and the number of their words may be multiplied to an almost indefinite extent. They are capable of expressing all the nicer shades of thought and feeling."

Dr. Cust estimated the Bantu languages at one hundred and eighty and their dialects at sixty. It has since been proved that we will come nearer the truth if we reverse this statement and say that there are sixty languages and one hundred and eighty dialects. Mr. Heli Chatelain has shown conclusively that many of what have been

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the purpose of bringing together once a year and binding in association and fellowship the foreign missionaries of every denomination and from all mission fields. Its meetings were profitable and inspiring, but it had no 'local habitation.' Dr. Foster had pity on its homeless condition. Its object and character appealed to him. He therefore built upon the grounds of the sanitarium a tasteful 'Tabernacle,' dedicated to its use, and offered its members free entertainment during their annual meetings, and arranged that this provision shall be permanent." In accordance with this provision the next annual meeting of the Union will convene at Clifton Springs June 5–12. All returned or retired missionaries of evangelical churches will please report as early as possible to Mrs. C. C. Thayer, Secretary, Clifton Springs, N. Y., or J. T. Gracey, D.D., President, Rochester, N. Y.

heretofore counted as different languages are simply dialects of one language, and that wherever sufficient materials for comparison are collected this process of reduction can be continued. Throughout the four hundred and ninety thousand square miles of territory embraced in Angola, or Portuguese West Africa, there is found a great variety of dialects, but it is probable that they can all be reduced to five or six languages. Principal among these would be the Kongo, the Ki-mbundu, and the U-mbundu. Missionary work has been conducted and translations made in these three languages by the Baptist and Swedish missions in Kongo, by the Methodist Episcopal mission in Ki-mbundu, and by the American Board mission in U-mbundu. Kongo and Ki-mbundu were also used by the Jesuits in the sixteenth and seventeenth centuries. Some writers speak of the "Nbunda," "Mbundu," or "U-mbundu" language of Western Africa without noticing that there are two "Mbundu" languages. Ki-mbundu and U-mbundu are not dialects but distinct languages, and will each need an independent literature. The sections in which these languages are spoken are each traversed by an important trade route from the coast into the far interior, and each language has become in its own sphere the *lingua franca* of a vast region. They are each surrounded by a cluster of dialects that will eventually be absorbed, or at least each will become the literary language for the tribes using those dialects.

Ki-mbundu is the language of the capital and central part of Angola. Its home-field is bounded by the ocean, the Lufune, Kuangu, and Longa rivers, an area of about forty thousand square miles, with a population estimated at one million. "With the civilized and semi-civilized Angolans this language has extended as a trade language throughout all Lunda and Lubuku, and accompanied authorities and settlements to the Benguella, Mossamedes, and Kongo districts of Angola, and also to the east coast province of Mozambique. In the islands of San Thomé and Principe, just north of the equator, it is the general language of the plantation hands, being also understood by the natives of these islands."

When it is understood that in some of the Portuguese possessions in Africa the Portuguese language has entirely supplanted the vernacular, or blended with it into an unintelligable creole, it speaks well for the stability of Ki-mbundu that after about four hundred years' contact with Portuguese, and without a literature of its own, it still maintains to a wonderful degree its purity. One finds the language most affected by Portuguese in the capital city, Loanda; but even here listening to the liquid fluency of the women's talk affords a real pleasure.

The educated natives who are perfectly familiar with Portuguese will, when alone by themselves, glide into their soft and expressive

mother tongue to voice their most intimate thoughts and feelings. The natives are all born orators, and when they get warmed up on some subject of interest—for instance, in pleading a cause before a native judge or assembly—are well worth listening to. The language is spoken grammatically even by the children, and if by any chance one makes a mistake he is sure to be caught up on it at once. The people are in general very sympathetic with foreigners trying to master their language, rarely laughing at the odd mistakes that are made, but patiently endeavoring to catch the meaning and to help the foreigner express himself.

All the sounds in Ki-mbundu can be expressed by twenty-one letters of the Roman alphabet, each letter with but one value, making a perfectly phonetic system of orthography. There are no "clicks" or difficulties of pronunciation except in the case of some words spelled alike and accented on the same syllable, but having widely different meanings, according to a certain nicety of intonation. This peculiarity is a thing exceedingly few Europeans are able to master, or even to distinguish, when the words are pronounced for that special purpose, but fortunately the context very rarely leaves the intended meaning in doubt.

The Ki-mbundu has ten classes of nouns distinguished by different prefixes in the singular, and each with a different way of forming the plural. It is in the compounding and deriving of nouns that the language has its greatest capacity for multiplying words. No distinction of gender is made except where different words are used for the sexes in the same species, as *e. g. diiala*=man, *muhatu*=woman, and even the proper names are epicene. The nouns, verbs, adjectives, and genitive particle must agree euphonically with the noun to which they refer according to its prefix, and this "concordance" running through a sentence or a whole narration is most important but rather difficult to master. Qualifying adjectives seem to all be formed either from verbs or by using nouns with the genitive particle; thus the expression for *a great thing, a whole thing,* are literally *a thing of greatness,* a thing *of wholeness,* and that for *a good thing* may mean as well *the thing* is good. All the verbs but two have but one conjugation with certain regular variations for euphony. There are six modes and seven principal tenses, a present futural, three past, and three future.

In narration, after the first verb, the present futural tense is generally used for the past, and the whole subject is described and the scene depicted as though it was transpiring before the eyes of the listeners, the effect of which is most graphic. Most of the verbs can also be put through a series of inflexions that greatly extend their usefulness, such as the reflexive, relative, causitive, transitive, intransitive, iterative, etc. There are scarcely any prepositions, the need

being met by the relative form of the verb, which may have the sense of "with, from, in, or by," etc., according to the subject and context. In arrangement the members of a sentence are often transposed from the order natural to us; thus instead of *my house*, they say *house mine;* the objective pronouns come in between the subject and the verb, or the object is announced first and the rest of the sentence comes after. In many cases the difference seems to be that they speak objectively the same thought that we would express subjectively, *e. g.*, they would not say *I am tired of this*, but, *this me wearies;* not *I have forgotten your name*, but an expression that is hard to translate, but which makes the *name* the subject and yourself the object. There are comparatively few monosyllables, and the greater part of these are enclitic; most of the rest are used either as prefixes or infixes, so that in the translation of hymns there is great difficulty in fitting the language to English meters which generally require each or every alternate line to end in an accented syllable, and for this purpose there are scarcely any words available but a few derived from the Portuguese and the possessive pronouns. Excepting a curious religious canticle treating of the "Annunciation" (an imitation of the Latin, the work of some unknown author of the Jesuit period and still preserved in manuscripts), the natives have no poetry of their own, altho their proverbs sometimes happen to be cast in a metrical form. One realizes, however, that the language is capable of versification of a high order.

Every syllable in Ki-mbundu is open—*i. e.*, ends in a vowel; the harsh sounds of some of the more primitive forms in use among other tribes are toned down; any prefix or suffix that would cause a hiatus is dropped; the accent comes regularly on the penult, so that the effect is that of a soft, euphonious, rythmatic flow. The highest compliment a native can pay to one speaking his language is to say *"Kimbundu menia"=the Ki-mbundu is water*, meaning that you have attained to their ideal of language a flow like a running stream. The language abounds in proverbs, epigrammatic expressions, forcible figures and idioms. It contains also a rich store of folk-lore, a study of which gives a wonderful insight into the traditions, conceptions, and workings of the native mind.

The Roman Catholics conducted extensive missionary operations in Kongo land and Angola centuries ago. Padre Pacconio, a Jesuit priest, in 1642 was the author of a catechism in Ki-mbundu entitled "The Heathen of Angola Sufficiently Instructed," etc. "It was the first book ever printed in that language, and the second in any African language." A copy is said to be on file in the British Museum, but it would now be hard to find another. Another Jesuit, Padre Dias, published in 1697 a small volume of observations on the grammar of Ki-mbundu, said to have been an excellent work, but by the end of the

eighteenth century it had become so rare that the Capuchian monk Cannecatlim, who next made a study of the language, did not know of its existence. This latter work was confusing and misleading, the author failing completely to grasp the genius of the language of which he wrote. Another grammatical work was published in 1864, but no copy of it is now to be found. All of these books except the first were for the use of foreigners desiring to learn the language, and were of no particular benefit to the natives. A considerable proportion of the population of Central Angola can read and write. They are found among the more or less "educated" natives in the Portuguese settlements, and in the interesting Mbaka tribe who were taught at first by the Jesuits in the sixteenth and seventeenth centuries, and who have since taught themselves. They had no books, however, as Livingstone observed in 1856, but counted it a disgrace not to be able at least to write their own names.

When Bishop Taylor with a company of missionaries came to Angola in 1885 they found the natives without literature, and could obtain no books to help them in the acquisition of the native language. They were fortunate, however, in having among their number a competent linguist, Mr. Heli Chatelain, who has since become distinguished in African research. He is the author of the first thorough and reliable grammar of the Ki-mbundu language. His translations of the Gospels of St. John and St. Luke were published by the British and Foreign Bible Society, and a collection of Folk Tales was later published in America. These works laid the foundation of the modern Ki-mbundu literature on a scientific basis.

A self-educated native of the country, Senhor J. C. Matta, followed with an excellent Ki-mbundu-Portuguese dictionary, a collection of proverbs, and a school primer. The writer's translation of St. Matthew has since been published, and a volume of hymns, catechism, psalms, and prayers, translated by various members of the Methodist mission, is now in the press.

Thus the good work is going on, and we feel that with the advancement of the Kingdom of Christ and of civilization in Bantu land there is a great future for the Ki-mbundu language and literature.

A SAFETY-VALVE OF SATAN.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

There are two classes of haters of Christ in Christendom; first, those who hate Him frankly and avowedly, and oppose, or even persecute, the Gospel wherever they find it. This class is very numerous, and appears to be steadily increasing, in continental Europe. We do not include in it those who, altho unbelievers, reverence the Gospel, and are glad to have it prosper.

In England and America the number of open assailants of Christianity is much smaller, and it is said to be even smaller here than it was a century ago. Yet very many, altho they recognize Christianity as the religion of their country, and have even a certain loyalty to it as such, are nevertheless inwardly fretted at the restraint it lays upon their passions, or their worldliness, and are eager to keep it from having greater practical force than it has now.

To such persons foreign missions must be very distasteful. Missions proclaim, in large letters, that Christianity is not only living but expanding, and has force enough to take away from home and friends, even at the risk of early death, and of martyrdom, men and women who have fair prospects of honor and comfort in their own land. Missions are also one of the most powerful of the reflex forces increasing the energy with which the Christian standards are urged at home.

It is no wonder, therefore, that the recent outbreak of ferocious hatred against foreigners in China, and of necessity against missionaries, should also set free at home a great deal of smothered hatred against Christ and His messengers. It does not express itself with such brutal frankness as in Germany, where a correspondent of the *Hamburger Nachrichten* openly declares his glee at the massacre of the missionaries. He puts in an "almost," but evidently only for form's sake. The expression of hatred against missions, however, has been frank enough in England, and to some extent in America.

Some correspondents of the London *Times* openly demand "the suppression of missions," or that they shall not be "suffered to teach class hatred." Missions do no such thing, of course, but quite the opposite. Certainly the Protestant missionaries are themselves friendly toward the Confucian Chinese, and urge upon their converts inward as well as outward friendliness. Yet they do not pretend that the Gospel is compatible with ancestor-worship, and as this is the central pillar of Chinese society, it is plain that the acceptance of the Gospel will bring down the whole fabric of Chinese life in ruins, unless it can be rebuilt on a better foundation. The immense majority, therefore, who still find their supreme ideal in Confucianism, must necessarily hate, more or less intensely, the small minority who forsake it, and those who persuade them to do so.

Yet it is not likely that the Chinese would concern themselves much over the small number of Christians—only one out of four hundred all told, Catholic and Protestant—if they supposed that it would stay small. Their anger is kindled chiefly by its increasing percentage of progress, leading them to fear that however long Confucianism may linger, its days are numbered. For Buddhism or Taoism they probably care little. In short, it is exactly the same misgiving which roused the pagan Romans, from the emperors down, to their repeated endeavors to exterminate the early Church.

Those who call out for the suppression of missions are simply the

surviving pagans of Christendom. They are divided into two classes, those who clamor for the suppression of the Church at home, and those who, not daring to do this, or for various reasons not wishing to do it, are eager at least to clip her wings throughout the world, so that they can keep her in manageable subordination. For Christians to yield to them would be the same thing that it would have been if early Christians had negotiated for the avoidance of the Decian persecution by consenting that no bishop should any longer suffer baptism of new converts.

There is an American, for a time consul in North China (now, we believe, a captain in the army), who has the audacity to propose that our government shall forbid our citizens to go out as missionaries to China. So great is this man's hatred to Christ that he is willing to overturn the fundamental principles of our national constitution. Our government has no more control over the movements of our citizens abroad than at home, so long as they are engaged in lawful business. To say that preaching the Gospel in a non-Christian country is not a lawful business, is to say that Christendom has come into being by an uninterrupted series of unlawful acts.

Matters are in China now very much as they were in America in Las Casas' time. Las Casas tells us that the Spanish planters were the steady enemies of the missionaries. The missionaries wanted to make the Indians Christians; the planters wanted to make them tools. They devided the very notion of converting creatures that "had no souls," and tho the pope at last frightened them out of that, yet the good bishop assures us that they remained implacably hostile to every effort for the Christian education of the natives. Not seldom, indeed, they would come into Catechism classes with horse-whips and drive the Indians out. Just so in China the men who care only for gain and the men who care for something higher can not be friends, and the former must of necessity speak evil of the latter, and would be glad to see them all driven out of the land.

A certain number of Chinese cease to worship their ancestors. This offends others, but after all they suppose it concerns only souls of the forefathers thus forsaken. So long as they themselves offer sacrifices to their own forefathers, they think it will be all well with them. Now come railways, running over the land in every direction, desecrating innumerable graves, carrying desolation into the world of the spirits, as is imagined, everywhere, without asking any questions, as missions do, who is willing and who is unwilling to receive the innovation. Yet we hear no outcry against the inhumanity of this, altho it is doing what is only impudently and hypocritically pretended of missions, forcing on the whole people something that they hate, and which fills them with unspeakable horror. We hear nothing now about "The Happy Peace" overthrown by these heroic missionaries of Mammon. Mammon is far too great a god to tolerate any attempt to keep him out of the land.

"He that is not with us is against us." This is one of the many things bringing near the great "day of decision," when what we now call Christendom shall be resolved into its true elements, and appear as the camp of Christ and the camp of the anti-Christ. Meanwhile we see that Christians are not greatly concerned to answer the malignant. To criticism, however, they hold themselves amenable, provided it be such as proceeds from "The men of good will."

SOME PRINCIPLES OF PROTESTANT MISSIONS.*

BY ADOLF HARNACK.

The missionary should know everything which Christianity in the course of its history has experienced and endured, but he must be able to look away from all this, he must be capable of going back to the simplest elements and of proclaiming it in its original style. It is in the utterances of Jesus that he must live; out of the Sermon on the Mount, and the Beatitudes, the Parables, and the promises that he must take his material. But, above all, he must himself hold Christ dear, and be at home in the world of eternity. What he would bring, he must have lived; it should be, not a doctrine, but a life; not a burden, but a setting free. He can not forget that he is an evangelical Protestant Christian; but it is not Protestantism which he has set forth, nor either orthodox or liberal theology, but the adoption of the children of God. That men of God should be raised up to be disciples of Jesus, that the certainty of an eternal life and the joy of pure and holy living should be disclosed, that is the charge committed to Christian missionaries. The more thoroughly they take this charge to heart, the more thoroughly also will they bring back their malevolent antagonists to silence, and at the same time accomplish that which is not their newest purpose, and which yet beyond question must fall within their range, namely, the spreading of morality and culture, and the introduction of their newly won brethren into the great circle of civilized mankind. . . .

The coming in of a new religion into a land has never yet been without severe crises, which are the more violent the more developed the nation is. But on account of such crises, missions can not be given up by those who believe in them; for these hold true that the sacrifices—doubtless often painful and grave—are worthy of the cause.

Everything which reminds in the most distant manner of the crusading idea, of the purpose of using or invoking force for the advancement of Christian missions, is to be set aside. From the missionary point of view the intervention of the great powers of Christendom is, as a rule, no help, but calls up dismal, almost incurable difficulties.

Protection from home should not be demanded by the missionaries or granted to them for the sake of the Christian religion, but merely where existing treaties are broken. Perhaps it ought even to be our aim that all the missionaries in certain lands, and under certain circumstances, should for the time being even give up their native citizenship. But this weighty matter is not yet ripe for decision. It still requires thorough-going deliberation.

Christian missions can and should be so pursued, that the new development which is forced upon foreign peoples by the civilized states, may take a relatively peaceful course. The Christian religion, even because it is the religion of mankind, possesses in fact the capability of adapting itself to whatever, in each national character, is of worth, to ennoble it and to maintain it in peace. Our journals say very little of the merit which Christian missions have already gathered on this side, but it is none the less a great merit. Yet where, for the time, it becomes impossible, through the course of political events, for missions to serve peace, they have then to yield, even at the cost of what is already won; for never should they leave a doubt of their being a purely spiritual force,

* Translated and Condensed from the *Zeitschrift für Missionskunde.*

never may they approach in the train of power, and never may they forget that they have not in the first instance to represent the interests of the Europeans in foreign countries, but the interests of the natives, more immediately of the Christians.

Here we have the apostle Paul for an example, writing on through all ages. As a missionary he identified himself with his children; it was only for them that he lived. Living and dying was something which he weighed only as they affected his churches. To the Greeks he became a Greek, to the Jews a Jew. To this day, he bears the guiding torch before all missionaries.

THE HOME PROBLEM OF FOREIGN MISSIONS.*

BY SAMUEL B. CAPEN, LL.B., BOSTON, MASS.
President American Board of Commissioners for Foreign Missions.

The first factor in the problem to which I would call attention is the widespread *ignorance* with regard to foreign mission work. Almost the first foreign missionary address I was called upon to make was before a gathering of more than a hundred men connected with a strong missionary church. One man, sixty years of age, who had been an attendant all his life in a Congregational church, gave his first pledge that evening for foreign missions, stating that he had always supposed before that missionaries were "old hags" who could not get a living at home, and so were sent out of the country! Within a short time the professor of ecclesiastical history in a great university asked a student taking a post-graduate course, who was going abroad as a missionary, if the American Board was the only foreign missionary society! Altho our societies have been organized for several generations, their great work has become familiar as yet to but a fraction of our church members, and there is indifference because of ignorance.

2. There is as yet an utter failure on the part of some to grasp the great *motive of missions.* This is a lost world to save, not simply a degraded world to educate, and Jesus Christ is the only Savior. When Christians recognize the greatness of the world's need, then, and not till then, will they make sacrifices as they ought. Pity is the highest motive which now influences many. You can any time raise fifty dollars for some sufferer in the next street, when it would be difficult, if not impossible, to get from these people five dollars to help on some missionary work across the ocean. I have heard recently of one of the most prominent and wealthy members in a great metropolitan church who says that he wants to keep all his money in this country. How easily money came for suffering humanity in Armenia and India. This appeal to pity was definite and real. At the same time the great soul-hunger and thirst passed by many, all unheeded.

3. We have in our churches *too many pastors who have never yet been fired by any missionary passion.* Their horizon ends with the limits of their own parish. They act on the principle that the church substantially exists only for the community where it is placed, and is to help the world outside only when it can do so without inconvenience to itself.

4. We are often *extravagant in our expenditures in the home church*

* Condensed from *The Searchlight.* An address delivered at the recent Secretaries' Conference in New York.

at the expense of missions. Stained-glass windows and artistic music often absorb money which might better be used to tell the story of the cross to those who have never heard of the world's Redeemer. I saw a statement a little time ago of a church in which the regular parish expenses were twenty thousand dollars, and the benevolences only a little more than two thousand dollars.

Let us try to find a solution of the problem. I would say, *first*, we must press the appeal that the foreign work is the *most noble* of all missionary effort because *most unselfish*. I would not utter any word which would seem to make less of the work at home. Twenty years of service in two branches of such work have led me to believe in its great importance, and yet I submit that there is a side of all such work that is in some sense selfish. Our own business prosperity and the very safety of our families are dependent upon proper religious restraints at home. We can often appeal to the noblest patriotism when we plead for home missionary work; we are guarding our own. But it is the very spirit of the Master to spend our money and strength for those far away, whom we shall never see, and whose continued neglect and sin can, to most minds, injure us only in the most indirect way. It is magnificent to give generously, not expecting anything again. Let us, then, press oftener the *supreme unselfishness* of foreign missionary work. It is like God as he has revealed himself in Christ.

2. We must find the antitode for so much ignorance *by presenting the facts*, especially the matchless story of the success of foreign missionary work. The churches need and want, not more exhortation, certainly not more rhetoric, but the *facts* which tell of the solid, tangible results. What the average business man wishes to know is the value of his investment. A few weeks ago I listened to an address by a friend, who gave, in simple words, the story of the great care shown in the field in the expenditure of money and the economy of the work abroad. He held the interest of his audience completely; it was one of the most telling missionary addresses to which I ever listened. He told men just what they wanted to know.

3. We shall best conserve all our great interests if we keep most fully alive to *twentieth century methods.* There is a feeling in many quarters that we do not always carry on Christian work with the same care and economy and put into it the same enthusiasm that we do into our business. Much of this feeling is unjust, but so far as there is truth in it we should remove all cause for criticism. It is always easier to go in the ruts; it will perhaps jolt a little to get out, but it will be better after we are out. The contrast between the appearance of much missionary literature and that which is current in other departments is so great that many discount its value at once. Ought we not to give the Divine message the best chance to reach its goal without putting it in a form which repels at the outset? The same money spent for fewer things, but these made more attractive to the eye, would, I believe, be a better investment.

4. We want to be most careful to keep in close touch and *sympathy with all our home interests.* The glorious achievements of the mission boards have appealed to heroism and self-sacrifice in our young men and young women, and this has been a mighty uplift to our work at home. But because of all this, I think there is a danger that all of us may look upon this work at home as in some sense inferior. It is most imperative

that we get together and recognize it more than we have, as parts of one whole. After all, the distinction we make between foreign and home missions is artificial. It is one world and one Savior for all. The tendency to federation is universal in the business of both hemispheres, and it is for our missionary societies to recognize it in time. We do not want one set of men interested in the foreign and another in the different parts of the home field, but all interested in the work of each and each interested in the work of all. Let us, as we enter the new century, bury in a grave so deep that even Gabriel's trump will not disturb its rest everything that has the slightest appearance of rivalry or jealousy.

5. It ought to be clearly understood that we will *never ordain or install any man who is not in earnest in missionary work.* The young man from the theological seminary should be thoroughly examined as to his knowledge of the work at home and abroad, especially that of his own denomination, and if he is ignorant upon his work, or seems indifferent to it, he is not yet fitted for the Gospel ministry. Furthermore, if a man has been settled over a church, and seeks to change, I think one of the first inquiries should be as to his attitude toward missionary work. I do not care how sound he may be in his doctrines and confession of faith so long as he is in his practice unsound. A pastor who does not believe in missions and preach missions has a flaw in his title. An ambassador represents his sovereign; such a man misrepresents the Christ whom he has promised to serve. It is a downright breach of faith to the men out on the fighting-line to have ministers at home indifferent to the missionary appeal. If they will not bear a hand in the commissary department and help support the army, let them resign.

6. The churches as a whole must recognize the necessity of a great *denominational loyalty to their missionary work.* We should have it understood that we do not consider a church in good and regular standing that is careless or forgetful of its great world-wide obligations. Be the church ever so poor, and its gifts ever so small, still let it do what it can and be a part of the army which has put on the uniform of the King. While we hate sectarianism, there is a *denominational loyalty* which is most commendable. And we need not fear that this will lessen in the slightest degree the supreme motive—loyalty to the Master. The "Rough Riders" were not the less brave in fighting for the old Flag at San Juan because they had their own special badge. We must study to find all possible ways to serve together; but he who is so disloyal that he neglects to support his own missionary society is not very likely to give to any one else.

7. The time has fully come to *remodel the method of raising the money* to support our foreign missionary work. Our aim should be that every member of every church shall have a money investment in the greatest work of the century. Comparatively few of our churches have any systematic and comprehensive plan to reach their whole membership. Very few are making the self-denial to give, and the majority are doing nothing. What we need is to have a vigorous missionary committee appointed in each church, whose business it shall be to secure, by personal appeal, a definite pledge for foreign missions from each person in the church, not forgetting the absentees. Wherever such plans have been adopted the result has been a doubling or trebling of the gifts. I have felt that there would be great wisdom if all our churches would have a "*missionary week*" some time in the month of October. Could

there be any grander way of opening the church year than by such a systematic effort together? There is great power and interest in a common work; we want to move forward together, like a grand army. As there will be many who will not at first, certainly, give any written pledge, it will still be necessary to have a foreign missionary Sunday that all may have the opportunity to give.

In our plans we must make it possible for many to give small sums every week. A friend told me, a few days ago, of a recent experience. A man in quite humble circumstances was asked to give five dollars a year to support the Gospel, and he replied earnestly that it was impossible. Subsequently they went to him with a new proposition, and asked him if he could give fifty cents a week. He responded promptly and heartily that he could do that, and subsequently gave even more. By a weekly offering he gives more than five times what he thought was possible. Let us divide the membership of our churches into groups of ten or twenty, with one member of a missionary committee for each group. Let us permit each church-member to divide his pledge made through the missionary committee into quarterly or monthly or weekly payments, as he may prefer. We have the means in abundance in all our churches to push the work as never before. Let us put our old antiquated methods, or no methods, into the garret and work our missionary interests in the local churches with a vigor worthy of their supreme importance.

8. I believe the best business judgment of the country approves the plan to provide for our foreign missionary societies some *fund to give steadiness to the amount available for missionary expenditure each year;* it seems to me that it is a necessity for any society whose current expenditures are dependent to any considerable extent upon legacies. The gifts from the living have, as a rule, a steadiness about them which can be depended upon; there is nothing certain in the receipts from legacies but their uncertainty. It seems to me that every foreign missionary society should provide itself with a supplementary *storage battery* in the shape of a fund, which would be available in the case of abnormally small receipts from legacies in one year. It is for this reason that the American Board is raising its Twentieth-Century Fund. We must have something which shall work almost automatically, as we believe this plan will, if the full amount is raised, to prevent debts in future years. To make appropriations a year in advance, as we all must, based on the receipts of the past, trying to keep all our available resources at work to the full, and then to have a decrease in the receipts from legacies of seventy-five thousand dollars, is to throw the whole machinery into confusion and paralyze the work in the field and at home. We must plan to prevent debts, and not how to pay them when made.

The reason which sometimes was urged that having a fund would prevent giving by the churches has, for the most part, been exploded as unsound. Especially if we want men of large means to make us their trustees we must put all our societies upon the strongest possible financial basis. To have a fund which will give regularity to the work and keep the whole machinery steady is to apply modern methods to missionary work. To fail to recognize this need in the light of past experiences is not faith but presumption.

9. We need to press the foreign missionary work *for the sake of the churches at home.* We all recognize that in our great material prosper-

ity, worldliness has crept into many of our churches. The government of our great cities is still in the experimental stage; in many respects it has been a conspicuous failure. We are at work on one of the greatest problems of the centuries, to weld into one free republic representatives of all nations. There is only one thing that can quicken our churches into new life, that can purify our cities, that can preserve our republic, and that is a renewed interest in religion. Not education or culture, but God in human lives, is to be our salvation. And I believe the very surest way to have this new religious interest at home is to be more true and earnest in our work abroad. If we should spend less in our home expenses, that we might give more abroad, would not the world feel, as never before, that there is a reality in what we profess? It is the self-sacrificing spirit that always makes the most forcible appeal. When we get into broader sympathy with the whole world, remembering that we are "our brother's keeper," and that "our brother" is the man in the greatest need at the ends of the earth, then the blessing will most quickly come to our own work and churches at home. There is an old law in mechanics that "action and reaction are equal and in opposite directions." What is true in the physical world is as true in the spiritual. The church that gives itself with passionate interest to save others receives back into its own life the richest blessings. The local church which makes its interest narrower than the interest of Christ, which has not come into sympathy with His heart as it beats for the whole world, is not His church. Anything less than the whole world means disloyalty to Christ; and disloyalty to Christ is the greatest sin; and sin is death to church and individual alike.

CHRISTIANIZING THE MOHAMMEDAN WORLD.*

BY REV. GEORGE WASHBURN, D.D., LL.D.
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No man is better satisfied with his religion or more proud of it than the Mohammedan. He looks down upon Christians with almost as great contempt as the Chinaman does. They stand in the same relation to him that the Jew does to the Christian. The Mohammedan reveres Christ as we do the prophets. Christians were once the chosen people of God, but when they rejected Mohammed, God's latest messenger, He cast them off, and they are beyond the reach of His mercy until they repent and accept His prophet. If we would know how a Mohammedan feels when he is approached by a Christian missionary, we have only to imagine our own feelings if a zealous Jew should try to convert us to his faith. We should treat him with courtesy, and perhaps reason with him, but we should never so much as dream of the possibility of going over to his faith. If you speak to a Mohammedan of Christ, he reveres Him as the equal, possibly the superior, of Mohammed. If you call his attention to the New Testament, he accepts it as the Word of God. If you speak of Christian morality, he points to his own ethical code as essentially the same, and tells you that he has seen enough of Christians to know that the Mohammedan lives up to his code much better than the Christian. If you turn to theology, he has a fund of arguments all ready to prove that Christians have departed from the teaching of

* Condensed from *The Homiletic Review*.

Christ and worship three gods, while Christ Himself foretold the coming of Mohammed as the final teacher of the world. If you speak to him of sin, he knows all about it. God has made man weak, with desires which he can not resist, and he has to suffer for his sins; but if he is a good Moslem, God is all-merciful, and will at last open to him the gates of paradise. After all, or probably first of all, he will point to the Koran as the most wonderful of all books, containing in itself the highest evidence of its Divine origin, God's last and best gift to man.

It is plain that such a man is not ready to welcome a missionary or listen to him with much patience. It is true that there are many heretical sects, some of whom are more easily approached than the orthodox Mohammedan. There are also nominal Moslems who are really unbelievers of various sorts, and ignorant Moslems who know but little of their religion except its external forms and some of its fanciful traditions; but these last two classes are the most fanatical of all, the least hopeful. In addition to all these difficulties, in countries under Mohammedan rule the whole power of the government is exercised to defend the faith. It does this for political as well as for religious reasons, for the faith is the foundation of the state. To become a Christian is to become an enemy of the state. This intolerance is a result of the theory of government rather than of the form of the religion.

Notwithstanding all these obstacles, the Christian Church is bound to make Christ known to the Mohammedan world. To deny this is to deny our faith altogether. If it is done quietly, patiently, and wisely it will be found that these difficulties are not so great as they appear. The Mohammedan has a very false conception of what Christianity is, and few Christians, even in our theological schools, have any better understanding of Mohammedanism. It is doubtful whether we can understand its power as a religion by any study of books, altho great progress has been made in this direction within fifty years. We must know the people personally and sympathetically before we can feel that we understand their faith or make them understand ours. We must distinguish between characteristics of race and religion as well as between theoretical and actual Mohammedanism. All this takes time; and as they have somewhat the same things to learn about Christianity, it will be long before there are many converts. We must learn something from the patience of God. But we must do what we can without delay.

No general rules can be laid down as to the means and methods which should be adopted. The work must always be adapted to the conditions of the country and the character of the people. What may be done in India may be most unwise in Turkey. The polished and cultured Arab of Syria or the Persian Suffi must be approached in very different way from the wild tribes of Java or of Africa. Moslems have been converted to Christianity in many parts of the world by the simple study of the New Testament before they have seen a missionary, and, in general, the circulation of the Scriptures is always in place, for the Moslem regards it as the Word of God; but it must be remembered that his traditions teach him that, after the time of Mohammed, the Christian Church modified this Word in its own interests, so that it is no longer genuine and authentic. If he is an educated man he is also familiar with all the attacks which have been made upon the Bible in Christian lands. These objections have to be met and answered, as a general rule, before he will receive our Bible; but he sometimes finds the best answer in the Word itself. I once knew a pious Moslem who spent the last weeks of his life in reading the Gospel of John, and died rejoicing in a newly found Savior.

I believe that controversy should always be avoided. Mutual explanation there must be, but it may always be kept within the bounds of love and mutual respect. We have no reason for abusing the prophet or

attacking the Koran. So long as he was at Mecca, Mohammed certainly was a prophet of truth and righteousness in the midst of idolatry and corruption. If success and power brought out another side of his character, he calls himself, in the Koran, a sinner dependent on the mercy of God. We may explain how his ideal differed from that of Christ without offending his followers. As to the Koran, it offers to us our best vantage-ground from which to convince the Moslem of the supreme authority of the New Testament. We need not deny anything which the Arabs claim for it as a work of art. We can explain why we can not accept it, as superseding the Gospels, without attacking it and needlessly wounding the feelings of the Moslem.

It is often said that the chief obstacle in the way of converting Mohammedans is the un-Christian character and conduct of the Christian states and churches. There is some truth in this. There has been little to choose between the conduct of the foreign troops in China and that of the Boxers. The Turks look with contempt upon the Christian churches of the East, and they do not find the Europeans with whom they come in contact to be models of virtue. If they visit the great cities of Christendom they seldom see anything of the good which there is in them, and find them to be sinks of iniquity.

But, after all, this is rather an excuse than a reason for their rejection of our faith. They fully understand the difference between a nominal and a real believer. They go further than we can. They hold that a man may be a true believer and still be a very bad man who will have to boil in hell for thousands of years before he is finally admitted to paradise. The failure of professed Christians to live up to their profession is the chief obstacle to the progress of living Christianity in our own land and, in the same way, an obstacle in all missionary work, but not more among Mohammedans than among any other people.

At present very few Moslems know what Christian morality is—what our faith demands of us. They honestly believe that their ethical code is much higher than ours. When Robert College was founded near a Mohammedan quarter in the city, the people stoned us, spat upon us, cursed us, and tried to drive us away. Years after, they came and explained to us that all this was because they believed that we were bad people, who would corrupt the neighborhood. Now they are good friends. It is probable that the missionary work, which has been carried on in the old Christian churches in Turkey for seventy years, has been more effective in its influence upon the Mohammedan population than any attempt which could have been made to reach them directly. There are many Moslems all over the empire who have read the New Testament, who have known and respected the missionaries personally, and who have gained new views of what Christianity really is. Some have become Christians. On the other hand, missionaries have learned new lessons in regard to the working of God's Spirit in men's hearts. They have learned that a man may be a Mohammedan and still be a godly man, living up to the full measure of his light.

It is often said that the progress of European civilization and of European domination over Asia and Africa has opened the way for missions to the Mohammedans, and that for this reason it is the immediate duty of the Church to enter upon this work. There is much truth in this. The greater part of the Mohammedan world is now under Christian rule, and is more or less influenced by new ideas which have come from Europe. It is generally possible for missionaries to live in these countries and to work directly for the conversion of Mohammedans, but there is danger of overestimating the importance of these changes. The spirit of Islam is not broken. We may yet see a general rising of the Mohammedans of Asia and Africa, more terrible than that of the Chinese. The half-Europeanized Moslems of Cairo and Constantinople look upon Christianity as an antiquated superstition. They know nothing of the Christian side of our civilization, and the lives of many nominal Christians are a scandal to God-fearing Moslems.

There are plenty of open doors, and it is the duty of the Church to enter them. Men must be specially trained for this work, and then learn from experience how to reach the hearts of the Mohammedans and they will not labor in vain.

EDITORIALS.

Missionary Indemnities.

In the matter of individual attempts on the part of missionaries to secure adjustments of the claims of native Christians among the people where property was destroyed, there can be no question that any practical solution possible on this line will secure more exact justice than any other, for the native Chinese who did the damage themselves must be largely the consenting arbiters, with the fullest local knowledge obtainable. The settlement will be far more expeditious than through the elephant-like proceedure of the combined powers; and the bulking of the total claims will be lessened in the national and international budget.

But the missionaries have not been a wholly self-constituted commission to effect these adjustments. Dr. W. A. P. Martin, in response to our inquiry, sends us the following, among other items. He says:

> Recently I learn that, with approval of the Chinese envoys, some of the missionaries have been levying indemnity for native converts on villages where their property was destroyed.
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> Do not those whose houses were burnt by their neighbors deserve to have them rebuilt at the expense of the incendiaries? Is it not the best precaution against recurrence?
>
> In the hands of missionaries the penalty falls on the guilty. In the hands of a punitive expedition of soldiers it falls mostly on the innocent.

Recently the newspapers have called attention to the arrest of Dr. Ament, of the American Board, by the French troops, for "blackmailing" Chinese villages near Peking, exacting indemnity from their inhabitants, for the benefit of the Chinese Christians. Those who are acquainted with this missionary's Christian character and good sense will understand that his course needs no defense. Hundreds of Christian Chinese and their families have lost their homes and property and friends by the fury of the Boxers. When the siege was over, all these homeless, hungry, helpless people were left utterly dependent on the missionaries for protection, for food, for clothing, and for all other things. The military authorities gave directions to utilize whatever was found in deserted and confiscated compounds in the city. This was simply acting according to the plain necessities of the case.

After a time more permanent means of support had to be found. Dr. Ament and Mr. Tewksbury went to the villages around Peking and Tung-cho, whence the refugees had been driven out, to seek reparation for their dependent charges from those at whose hands they had suffered such overwhelming loss. Not a cash was asked or taken for their own needs or for the losses of other missionaries. But in accordance with a well-known custom in China, universally acknowledged by all Chinese, the leading men of these villages were asked to make good the injury and loss which their fellow-villagers had suffered through their neglect. The justice of the case and the personal influence of the missionary made the labor easy; the obligation has been readily acknowledged and paid; in some instances reparation has been offered before any demand was made. Dr. Ament, reporting one of these visits made without the aid of soldiers, says:

> The visit was a complete success. Every one of our dispossessed church-members in that region has been reinstated, and a money compensation made for his losses. This has been done by appealing to the sense of justice among the villagers where our people lived, and where they were respected by all decent people. The villagers were extremely grateful that I brought no foreign soldiers,

and were glad to settle on the terms proposed. After our conditions were known many villagers came of their own accord and brought their money with them.

We wish that the secular press were as ready to accept, as true, reports favorable to missionaries as to spread those that seem unfavorable. It would also be well if newspaper men would take trouble to ask an explanation of things they do not understand from those who know, before giving credit and currency to false reports and unjust and harsh criticisms.

Prof. Warneck on Oncken.

Referring to certain comments in these pages on the work of Johann G. Oncken in Germany, a communication is received from Professor Warneck, who writes to correct what he calls "gross inaccuracies," which, if noticed in Germany, will, he thinks, be sure to cause bad blood. We deem it best simply to quote his letter in substance. He says that

> Oncken is in Germany a man who is absolutely unknown, unless in the neighborhood of Hamburg; that, on the religious life of Germany he has had absolutely no influence. He writes, he says, as one who knows the religious history and the present religious condition of Germany *intimately*, and who, for more than fifty years, has been included in it. He says that so far is it from being true that Germany in 1842 was in "a state of absolute spiritual death," she was in the course of a spiritual awakening, proceeding out of her own bosom, and only subordinately influenced from England, especially by the growing English interest in missions. This German movement went steadily on from before 1842, promoted by purely German leaders, men of historic eminence. *It is these*, not strangers, whom God has given to Germany as regenerators. It was they that were overcoming the old Rationalism in Church and theology at a time when in England, and perhaps in America, this was still dominant.
>
> Nor is it, he says, true, as has been intimated, that the German Volunteer Missionary Union has originated "a new reformation in Germany." This movement goes on its quiet ways, and has not the slightest part in that mighty reaction against the modern critical theology which is taking hold of Germany. This reaction is German and general.

We have thus simply allowed Professor Warneck to speak for himself, without adding any comment. It is but due to ourselves to state that the opinion we have expressed about the powerful influence of Oncken and the movement he originated, was confirmed by many other witnesses. For example, Dr. Henry C. Fish, D.D., author of that grand premium essay, "Primitive Piety Revived" (now unhappily out of print), reckons Oncken's movement as the beginning of a mighty reformation. So did Dr. Barnas Sears, who helped to organize the little church in the shoemaker's shop. We are glad, however, to have such a man as Dr. Warneck give his opinion from his own point of view as a German.

Prof. Warneck on the Boer War.

Writing of Dr. Warneck, we regret to find that the January number of the *Allgemeine Missions-Zeitschrift* is introduced by several pages of severe reflections upon the English, on account of the Boer war, and protesting against British ambition—as an "almost boundless craving for universal dominion." This article would, we fear, impress the average reader as prompted by antipathy to the British more than by a sense of injustice done to humanity. We have never felt ourselves well enough informed to pronounce such decided judgment upon the merits of this unhappy conflict in South Africa, as Prof. Warneck has done, especially as Max Müller, himself an Anglicized German, has so plainly said that the Germans envy and hate the English, and would welcome a war with them. But, while unprepared either to champion the Boer war or to condemn it, we venture to suggest that a missionary journal like

that of Prof. Warneck should not allow itself to become an organ of controversy between two nations, or the channel for the expression of personal or political hostilities. If we can not say anything to mitigate, we desire at least not to aggravate, the estrangements likely to grow out of warfare.

While not prepared to defend our British brethren in this South African struggle, we are persuaded that God has permitted this conquest of the Boers for some wise reason. And it is to be hoped that, if the English arms finally bring peace to South Africa, the franchise will be made easy, no distinctions will be allowed between Dutch and English residents, there will be an incorruptible judiciary and fairly drawn juries, taxes equally levied, both languages have equal rights in the schools, courts, and legislatures; and that, as in India, British supremacy will mean a just and equitable system of administration. The Boer rule has by no means been faultless in these and other respects. We have been glad to see that most other German missionary periodicals have seemed to view this whole matter temperately, and we regret Dr. Warneck's rather harsh tone of denunciation. Britain is not so much unlike other peoples in her greed of empire. Most other nations seem to get all they can, and not to hesitate to grab at territory when a chance occurs. We have not always approved the way in which new territory is acquired; but British *administration* seems to endear to the mother country even her conquered provinces. Would India and Egypt, for example, be *better off* to-day if they were wholly free from English rule, or if the rule of Germany or France could be substituted? Let us devoutly pray that, even if the motives which contribute to warlike aggression are not always of an unselfish sort, God will use the conquests to establish better government, to displace superstition, ignorance, and misrule by a Christian civilization, so that ultimately the triumphs of the Gospel may be assured.

The Laboring Man and the Church.

We have been not a little interested in the late correspondence between the labor leaders and Rev. Charles Stelzle, of the Menard Street Mission, St. Louis. He served an apprenticeship of five years at one time in the shops of the Hoe Printing Press Company, New York City, and then labored three years as a worker and unionist. Subsequently he entered the Moody Institute at Chicago to qualify himself for the ministry, and with the special purpose of working among day-laborers. Mr. Stelzle would appear to have shown considerable aptitude and ability for such work. As the present year opened he sent out two hundred circular letters addressed to labor leaders, requesting answers to these questions:

What is the chief fault that workingmen find with the Church?

How do they regard Jesus Christ?

What, in your opinion, takes the place of the Church in the life of the average workingman?

What should engage the attention or activities of the Church.

He received replies from half of the letters sent out, and *with but one exception* his correspondents have attacked the Church. They, with great unanimity, declare that the Church is not for the poor man; that he is not made welcome within it; and that, in fact, it is a rich man's religious club. Many who go to church on Sundays are characterized as "employers who squeeze their men the other six days in the week." Almost all these correspondents regard the Church as *organized hypocrisy.*

These workingmen differ widely in regard to a substitute for the Church. Some declare flatly that it has come to be nothing better than the saloon; others suggest the home or an outing; while many vote for the labor union and the lodge, and for socialist meeting-places.

This correspondence has a wide significance; it opens a field of investigation and inquiry too great to be explored in a few paragraphs. But, in view of the singular consensus of opinion revealed among so-called workingmen, there seems to be need for some radical reform in church life. We are compelled to admit one grave fact: there is already a great gulf fixed between the laboring man and the Church, and the question is, can it be filled up or bridged? We content ourselves for the time with a few suggestions toward the final possible solution of this problem.

First, as there is so widespread a feeling that the Church is the rich man's exclusive club, it behooves us to consider whether the wealthy surroundings of the churches do not justify, or at least foster, such an impression. Gorgeous and costly structures, with elaborate garniture and furniture, expensive organs and choirs, ministers whose salaries average from twenty to forty dollars a day, and other outlays on a corresponding scale, are suited to produce just such an impression. And it is a question whether for that reason alone they are not proven to be inexpedient. In Great Britain the average attendance is twice or thrice as great as in the United States, and one reason no doubt is that the average church-building is very much simpler and the average cost of running it correspondingly low. Hence the seat-rate is very much less, and the poor man is not conscious of being barred out by the very costliness of the whole "church-plant." If it be said that the poorest throng the continental cathedrals, we may still rejoice that those massive and magnificent buildings are as *free* to the poorest as the richest, and no monopoly privileges are proclaimed by pew rental or purchase.

Again, when the poor man comes to the average church he is not welcome and he knows it, nor can he be while the existing system prevails. So long as the church is conducted in so costly a way, it must be an *object* to get money. Outgo demands income, and income must be gathered from those who have money to give. Looked at as a business enterprise, how is it possible to welcome a class of people who can furnish little or nothing toward the inevitable demands of the business! If bills are not paid as they fall due, debt is incurred, and debt brings—nay, *is*—disaster. So long as church costs are heavy, congregations must be able to meet them, and the warmest welcome will be given to those who are likely to give the most help in bearing these burdens.

But, again, the whole spirit of a costly church is apt to be repulsively secular and selfish instead of attractively cordial and spiritual. Mammon gets a hold and keeps it. Money is unduly imperious in its claims and conditions. The tendency is to bring the pulpit into bondage, for it becomes important to please that class of hearers whose generous support is needed. The tendency is to elevate esthetic standards because it is an object to gratify the cultured taste. And so the whole administration is prone to be lowered, the Holy Spirit practically no longer presides, and the spirit of the world takes His place. Preaching becomes largely mere fascinating oratory; worship, a spectacular and imposing ritual;

song, an artistic musical performance; and the church becomes no longer God's "House of Prayer for all people," but man's house of entertainment for the few.

These are facts and tendencies which are too patent and potent to be denied or disputed. We have long yearned for the day when every place of assembly will be, if not plain and simple in style, at least equally free to all; where worship will be spiritual rather than esthetically formal; where all needful funds will be raised by free-will offerings, and ministers will be supported by their people's voluntary gifts; where a man will be welcomed because he is a man, and has a soul rather than a purse; and where the Holy Spirit will be the only presiding and governing authority. To such a church the workingman can honestly make no such objection and oppose no such allegations as in these letters to Mr. Stelzle; and that such churches are practicable and will draw the common folk has been demonstrated by the history of the very century just past. Services in theaters, opera-houses, and public halls and free tabernacles have been thronged, and by the very classes the average church fails to reach; and for one obvious reason: that every man, however poor, is equally welcome with every other, however rich, when he presents himself for admission. The grave question is whether the Church will persistently hold fast to methods which are so obviously a failure in reaching men!

Faith and Works Exemplified.

The sixty-first report of the Scriptural Knowledge Institution for Home and Abroad, founded by Mr. George Müller, of Bristol, and conducted by his son-in-law and successor, Mr. James Wright, has been published, and will be found a most interesting narrative of God's continued and gracious dealings.

The report opens with a few paragraphs which are worthy to be spread before our readers in full, for they can scarcely be improved, both as a statement of facts and for the lesson they convey:

> Through another twelve months the "Father of the fatherless," the "Hearer of prayer," has condescended, in His dealings with this institution, to illustrate in remarkable ways these His unchangeable titles. *In one respect this display of His revealed character has surpassed that of all the former sixty-six years of its career.* I refer to the receipt, on the 24th of March, of a legacy of £18,000 (*i.e.*, £20,000, less legacy duty) to the Orphan Fund.
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> This sum exceeded, by about £7,000, the largest amount ever before received in a single payment. It is not, however, the mere largeness of this item that is to be noticed. The *timeliness* of it is especially instructive. When, some fourteen years ago, the testator was moved by God to insert this bequest in his will, what was then hidden from human ken was "naked and opened unto the eyes of Him with Whom we have to do"—viz., that the year 1900, *when this bequest would become payable*, would, on account of a most costly war in South Africa and an unprecedented famine in India, be a year of more than ordinary strain to charitable enterprises dependent, instrumentally, upon free-will offerings. Our Father in Heaven foresaw the need of hundreds of fatherless and motherless ones who, in the year 1900, would, in dependence solely upon *His* power and mercy, be gathered under the sheltering roofs of the Ashley Down Orphan Houses, or rather under His own sheltering wings, and He took care that even in the time of famine they would be satisfied.
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> Our Heavenly Father really *listened* to the prayer of His poor servants, who have no other plea before Him but the blood and righteousness of His own beloved Son, and the result shows that He determined that it should become patent to the Church and the world of the nineteenth century, that *to-day none ever really call and wait upon Him in vain.*

In answer to prayer, over £1,050,440 have been given for the orphans since the work began; and the total amount for the other objects from the beginning, over £402,107, making a total of £1,452,547, or about $7,262,500!

It is not generally known that from the beginning about £270,000 have been expended on *purely missionary operations*, 191 laborers in Word and doctrine in various parts of the world being assisted the last year. Mr. Wright further adds:

With regard to missionary operations, we have to recall the Lord's goodness in enabling us to exceed the previous year's distribution in aid of laborers in the Word at home and abroad.

I can not omit a reference to the marked blessing which has rested upon the memoir of my beloved father-in-law, Mr. G. Müller, published by Dr. A. T. Pierson, of Brooklyn, U. S. A. Repeated editions of this work have been called for, the sales having been large on both sides of the Atlantic. The cherished desire of the author to place copies of this book in the hands of missionaries in all parts of the great harvest-field has been largely granted, and, best of all, testimonies have come from all quarters of the spiritual help which God has made the book to the readers. I would earnestly bespeak the prayers of God's people that all this blessing may be multiplied.

It was the earnest desire and prayer of Mr. Wright, Mr. Bergin, his colleague, and of the author of this memoir that a gratuitous copy should be placed in the hands of every missionary family or unmarried missionary in the foreign field, and this matter was made one of united prayer that God Himself would supply the means. This prayer has been so far remarkably answered, that about 7,000 missionaries have received a copy, and thus the example and influence of this man of faith and prayer is being largely extended. For all of which God is to be praised.

Robert Chapman, of England.

Robert C. Chapman, of Barstaple, England, has now reached his ninety-eighth year, and still continues strong and hale, and preached on December 9 with his wonted power, walking to and from the chapel without fatigue. Mr. Chapman is one of the most remarkable men I ever met. He gave up his profession as a lawyer in comparative youth, to devote himself to the one business of serving God and men directly in the Gospel. He remained unmarried, and determined never to own a dollar's worth of property or to depend upon any stated salary. All through the region round about Barnstaple he has gone afoot, calling from house to house, preaching the Gospel privately and publicly, and the whole region has felt the power of his personality and testimony. Friends have put at his disposal certain humble dwellings in Barnstaple, which he uses for his own abode and that of his associates and helpers. On Thursdays in the afternoon and evening, in the spacious dining-room, used also as a classroom, the people of the congregation to which he usually ministers, meet, in sectional groups, about fifty at a time, have a frugal meal together, and spend an hour in praise, prayer and Bible study. Mr. Chapman works some hours a day at a turning lathe, for wholesome exercise, eats very abstemiously, spends hours a day in supplication and intercession, and spends Saturdays in fasting and prayer, eating no meal from Friday night to Sunday morning. Until a short time since he was wont to rise about 5 A.M., bathe, and take a walk before breakfast. He is averse to any record of his life and work, but we feel it a privilege to give this short outline of his career as an illustration of the many lives which in all ages have had no written history, but have exercised a mighty influence on their generation. If this be not a missionary career we do not know what is.

Donations Acknowledged.

No. 232. Ramabai's Work.....$5.00
No. 233. India Famine Fund..... 1.00

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

HISTORY OF CHINESE LITERATURE. Herbert A. Giles, M.A., LL.D., Professor of Chinese in the University of Cambridge, and late H. B. M. Consul at Ningpo. 12mo, 456 pp. $1.25. D. Appleton & Company, New York. 1901.

This book is one of a set of "World Literatures" edited by Edmund Gosse. The author, who is best known by his Chinese-English Dictionary, herein offers to English readers the Chinese quota of the series. It is not only a history, but a translation of some of the best Chinese literary productions in philosophy, poetry, etc., from B.C. 600 to modern times. It begins at the Feudal Period, discuses Confucius, Mencius, Laotsz, Chuang tsz, Sz Ma, and a host of others, continues through eight interesting chapters, and closes with a Biographical Note.

The work is necessarily a curtailed résumé—the whole world would be deluged else—but Professor Giles's translations will be found interesting even to the ordinary page-skimmer. The bits of Chinese erudition, wit, and poetry which he exhibits are a valuable contribution to general literature and most absorbing to the student of Chinese. He says in the Preface:

> This is the first attempt made in any language, including Chinese, to produce a history of Chinese literature. . . . The voluminous character of a literature which was already in existence some six centuries before the Christian era, and has run on interruptedly until the present date, may well have given pause to writers aiming at completeness.

No one who has not been initiated into the mysteries and complexities of this *unspeakable* literature can fully appreciate the boldness of Professor Giles's praiseworthy endeavor. To select, condense, and systematize it in any way; to grind, knead, and render it palatable to English taste, required courage, discernment, wisdom, and patience. In this Great Desert he has found and collected a large number of oases by the side of which the traveler can find enjoyment, undisturbed by tedious and somniferous monsoons. The fact that Professor Giles has not resided in China for several years will excuse a few errors of statement. The natives have eagerly accepted the translations of noted English works into Chinese, and *The Review of the Times*, a monthly paper published in Chinese by the "Diffusion Society," is a most popular magazine. What he calls *God* in his translations is not the Spirit, infinite, eternal, and unchangeable. S. I. W.

MARTYRED MISSIONARIES OF THE CHINA INLAND MISSION, WITH A RECORD OF THE PERILS AND SUFFERINGS OF SOME WHO ESCAPED. Edited by Marshall Broomhall, B.A. Maps and Illustrations. 8vo, 330 pp. 6s. 6d. Morgan & Scott, London. 1901.

This story of the noble army of martyrs in China should inspire every follower of Christ to renewed consecration, greater self-denial, and a more earnest effort to preach the Gospel of Christ to the Chinese. We have already given in these pages much of the story of the sufferings of the men and women who "counted not their lives dear unto themselves," and we welcome the sad but inspiring story of the lives and sufferings of these members of "the Church Militant," who have joined the "Church Triumphant." The narrative is sympathetically told, and contains numerous portraits and maps. The crisis in China is first described, with its causes and outcome. This is followed by an account of the missionary work of the China Inland Mission, considered by geographical sections. This includes biographical sketches, stories of martyrdoms and marvellous escapes. The volume concludes with chapters on native

Christians and "Causes for Thankfulness." The appendices include a diary of events for 1900, explanations of missionary looting, and valuable tables of statistics. *

ONE OF CHINA'S SCHOLARS. The Culture and Conversion of a Confucianist. Mrs. Howard Taylor. Illustrated. 12mo. 280 pp. 5s. Morgan & Scott, London. 1901.

Anything that Mrs. Taylor writes is certain to be interesting and worth reading. She here gives us the life-story of a Chinese Christian which ought to do much to counteract the prejudice against his fellow-countrymen, and to strengthen the hope for the evangelization of the Chinese people. The subject of the sketch, Pastor Hsi, was educated as a Confucianist—one of China's *literati*—proud and self-centered until he was transformed through the preaching of the Gospel of Christ. His hatred for foreigners then disappeared, and he became a true Christian and an earnest preacher of the religion of Jesus. Beside being a readable and inspiring account of a transformed life, this narrative is filled with information in regard to the childhood, education, home life, customs, temptations, and other matters relating to life of a boy and young man in China. It is an excellent book for creating sympathy with the Chinese, and is especially adapted to Sunday-school libraries. *

THE CHINESE MAN AS WE SEE HIM. Ira M. Condit. Illustrated. 12mo, 234 pp. $1.50. Fleming H. Revell Co. 1900.

Many of us know more about the Chinese in Asia than about those in America. We think of them here at most as of individuals uttering peculiar sounds, wearing queer clothes, and making strange hieroglyphics, or as a sort of machines for washing clothes. Dr. Condit, who has studied and worked for these Orientals on the Pacific coast for many years, speaks of them with knowledge and appreciation. He thinks that, "for capability, for reliability, for most of the sterling qualities which make for strength of character, the Chinese easily excel the Japanese." He also says, what others have said before, that "the more one knows of this people the higher is his opinion of them."

Dr. Condit traces the history of the Chinese in America from the time when two men and one woman landed in San Francisco, fifty-three years ago, until the present time, when they have increased to over 150,000 in number. He describes the manner of their coming; the peculiarities of the country from which they came; their peculiar habits and vices; the treatment they have received in the United States; the work which Christians have been doing among them, and the development of a Chinese Christian Church in America.

The whole story is one of interest, and the book is one of particular value, since it gives the only adequate history of these "Celestials" in this land. The story is also a proof positive of the power of the Gospel to transform the most ignorant and degraded into noble and useful men and women. *

PROTESTANT MISSIONS IN SOUTH AMERICA. By Harlan P. Beach and Others. 12mo, 240 pp. Cloth, 50c.; paper, 35c. Student Volunteer Movement, New York. 1900.

The Student Volunteer textbooks are providing excellent helps for a broad and careful study of missionary work. That on China is by far the best condensed account of country, people, and missions that have been produced; that on Japan is not far behind, and "Africa Waiting," while somewhat meagre, is the most comprehensive summary published. South America is still "neglected," and we welcome these fresh chapters from various authors, showing the present religious condition of the

different countries in that continent. As usual with these little text-books, there is a map (with Index) showing mission stations, a full bibliography with references to some important articles in leading missionary magazines, valuable tables of statistics concerning South American countries and missionary work in them, and a full analytical Index. The total area for the continent is 7,681,340 square miles; the population, 37,903,809; Protestant missionary societies, 35; missionaries (including 201, wives), 798; native helpers, 688; and communicants, 30,469. Many portions of the continent are still unoccupied. *

THE NORTH AMERICANS OF YESTERDAY. Frederick S. Dellenbaugh. Illustrated. 8vo, 487 pp. $4.00. G. P. Putnam's Sons. New York. 1901.

This is a comparative study of the North American Indian life, customs, and products on the theory of the ethnic unity of the race. The author speaks from an experience of nearly thirty years among the Indians of the far West. He writes of them as a people whose sun has set and who are fast becoming extinct. The languages and dialects, sign and picture writing, basketry and pottery, weaving and costume, carving and architecture, weapons, implements and transportation, mining and science, music and amusements, works and agriculture, customs and ceremonies, traditions, government and history—all these and much more are described and illustrated with a large number of unique drawings and photographs. The book is an encyclopedia on the Indian as he was before the white man came to disturb him, and it is invaluable to those who wish to understand him and who wish to make the remnants of the race what they ought to be.

The book is a valuable work of history and of art, and, while not missionary literature, contributes very much to our correct understanding of this interesting people, to whom we are debtors to preach to them the Gospel.

The treatment of the red man by the whites in this country has from the very first been such as to call a blush of shame to the cheek of any honorable man. Treachery, robbery, and murder were terms more applicable to Europeans than to these native Americans in the days following the discovery of the Western hemisphere, and as yet our hands are not free from dishonor in dealing with these "wards of the nation." Altho the "Amerinds," as Mr. Dellenbaugh calls them, had many heathenish customs, such as cannibalism, human sacrifice, etc., they nevertheless had very many noble characteristics which are prominent to-day, where they have not been ruined by the white man's "fire-water" and by his evil example. According to the author they had no belief in *one* "Great Spirit" before the coming of Columbus, but looked upon all living things as having once been human but transformed as punishment for wrong-doing. *

JAMAICA AND THE FRIENDS' MISSION. Gilbert Bowles. Map. Illustrated. 8vo, 143 pp. 50c. Western Work Publishing Co., Oskaloosa, Iowa.

This volume gives in a convenient form for study much valuable information in regard to the geography and history of the island, the character and customs of the people. The racial, industrial, educational, moral, and social condition of the people are briefly considered as introductory to the description and discussion of mission work. This work is now carried on by the Church of England, the Moravians, Wesleyans, Baptists, Scotch Presbyterians, etc. Two-thirds of the volume is given to the mission work of the Society of Friends. *

PANDITA RAMABAI. The Story of Her Life. Helen S. Dyer. Illustrated. 12mo. 170 pp. $1.25. Fleming H. Revell Co., New York. 1901.

Ramabai is one of the heroines of the age. The story of her life is fascinating and inspiring. It is a record of answered prayer and fulfilled promises of God. Ramabai is now in her prime, and her power and usefulness are increasing. Like George Müller, she depends only upon God for the means to carry on the great work intrusted to her, and yet she has never lacked for funds. Over 1,500 young famine widows are under her care, and a wonderful work of grace has been going on among them.

The life history here narrated should be very widely read. It tells how the child of the forest—the daughter of an educated Hindu—was left an orphan and then a despised and down-trodden Hindu widow. She suffered greatly during the great famine of 1877, but later studied in India, England, and America, and was made a Pandita—a recognized doctor of Hindu philosophy. She became a Christian, and undertook to teach Hindu child widows. In times of famine she went forth in pilgrim garb to seek and save girls who were being devoured by human beasts and vultures. Her work has become very widely known, and merits the hearty sympathy and support of all Christian people. This life-story will be of special interest to young women; it is an excellent companion volume to Mrs. Fuller's "Wrongs of Indian Womanhood."

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PROGRESS AND TRIUMPHS OF THE CENTURY IN SOUTH INDIA PROTESTANT MISSIONS. J. P. Jones, D.D. Pamphlet. Madura Mission Press, India. 1900.

This pamphlet was prepared at the request of the South India Missionary Association. It includes a brief statement of the commencement and progress of missionary effort in South India, a statistical statement of the societies at work there, etc. There are now 537 societies in India, employing 15,460 foreign missionaries and 77,338 native helpers; the communicants number 1,317,684 in 11,039 mission churches, and adherents 4,414,236; there are 20,374 educational institutions with 1,046,309 students. The Scriptures have been translated into 421 languages and dialects, and the annual sales amount to 2,535,466 Bibles and portions. Mission hospitals number 353, dispensaries 753, and patients 2,579,651. The pamphlet is crowded with valuable facts in regard to the work of various societies and the native church.

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Dr. George Smith's "Life of Alexander Duff" has been frequently adverted to in these columns as deserving the "George Wood Medal and Premium," awarded to the author by the American Tract Society in 1881, for his "fine transcript of the wonderful life of this devoted and eloquent missionary in India." It is now published in one volume of less than 400 pages, and shows that the author's master hand has been giving it new touches to bring it down to date. We have long felt Dr. Smith to be the foremost biographer of the mission field, and this is no doubt his masterpiece. It is published by Hodder & Stoughton, London.

CATHARINE BOOTH, FOUNDER OF THE SALVATION ARMY. By W. T. Stead. 12mo, 256 pp. $1.25. Fleming H. Revell Co., New York.

Mrs. Booth was one of the most extraordinary women of this, the golden age of women. Whether we look at her as a girl, a woman, a wife, a mother of a large family, or the mother of what is virtually a new denomination, she is from every point of view unique and exceptional. As a girl and a daughter, she was marked by what may be termed spiritual genius or the in-

stinct of spiritual things combined with a premature and almost abnormal spiritual development—precocity; as a woman, her two great qualities were masculine power and feminine delicacy; as a wife, she combined loyalty to her husband with the leadership of love; as a mother, no woman ever exhibited a more exalted "prenatal" maternity. She vowed before high heaven she never would have a godless child, and she never did. Her children have been the founders of spiritual kingdoms, as the children of another illustrious mother were of the Saxon heptarchy. And as the mother of the Salvation Army, she exhibited remarkable power of organization and administration, with the heroism of a most Christlike self-abnegation. This is but a partial analysis of her character and capacities.

We regret to see that Mr. Stead has used his opportunity as a biographer to make a book which, because of its subject, will be widely read, a means for the propagandism of his *psychic* notions. Of late years he has swung squarely over into spiritualism, and he advocates these views in his life of Mrs. Booth. To our view this is not only a serious blemish, but it is a violation of one of the first laws of a good biography: that the author shall not use his office as a biographer for the exploiting of his own views, especially on matters concerning which even the Booths themselves feel constrained to express dissent or disclaim responsibility.

With Notebook and Camera. Edith Baring-Gould. Illustrated. 8vo, 104 pp. 1s. 6d. Church Missionary Society, London.

The account of a winter journey in Egypt, India, Ceylon, and Italy is here made extremely vivid by numerous well-selected and well-taken photographs. The author looked at men and things from a Christian standpoint, and interestingly describes her observations and impressions, especially for the benefit of young people. There is not much that is new to readers of missionary literature, but the picturesqueness of these descriptions, the facts presented, and the tone of the book make it especially good to put in the hands of young people.

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Monthly Missionary Bibliography.

Martyred Missionaries of the China Inland Mission. Edited by Marshall Broomhall, B.A. Maps. Illustrations. 8vo. 6s. Morgan & Scott, London. 1901.

History of Chinese Literature. Herbert A. Giles. 12mo, 456 pp. $1.25. D. Appleton & Co., New York. 1901.

The Outbreak in China: Its Causes Rev. F. L. H. Pott. 12mo, 130 pp. 75c. James Pott & Co., New York. 1901.

The Japs at Home. Douglas Sladen. Illustrated. 8vo, 354 pp. $1.50. New Amsterdam Book Co., New York. 1900.

The Kingdom of the Yellow Robe (Siam). Ernest Young. Illustrated. 8vo, 400 pp. $2.25. New Amsterdam Book Co., New York. 1901.

The Sands of the Sahara. Maxwell Sommerville. Illustrated. 8vo, 162 pp. $2.00. J. B. Lippincott & Co., Philadelphia. 1901.

Among the Women of the Sahara. Mme. Jean Pommeral. Translated by Mrs. Bell. Illustrated. 8vo, 343 pp. $4.00. Hurst & Blackett, London. 1900.

Abyssinia. Herbert Vivian. Illustrated, Maps. 8vo. $4.00. Longmans, Green & Co., New York. 1901.

Fifty Years in West Africa. Rev. O. H. Barrow. 157 pp. Society for Promoting Christian Knowledge, London. 1900.

Daybreak in Livingstonia. James W. Jack, M.A. Illustrated. 12mo, 359 pp. 5s. Oliphant, Anderson & Ferrier, Edinburgh. 1900.

The Transvaal as a Mission Field. Canon Farmer. 114 pp. Wells, Gardner, Darbon & Co., London. 1901.

The Inhabitants of the Philippines. Frederick H. Sawyers. Map. Illustrations. 12mo, 450 pp. $4.00 *net*. Imported by Charles Scribner's Sons. 1901.

Where Black Rules White. Hasketh Pritchard. Illustrated. 8vo, 288 pp. $3.00. Charles Scribner's Sons. 1901.

Studies in Non-Christian Religions. Eliot Howard. 2s. 6d. Society for Promoting Christian Knowledge, London. 1900.

Conference of the World's Student Christian Federation at Versailles, France, 1900. 8vo. 2s. British College Christian Union, London. 1901.

Outline History of Protestant Missions (German). Gustav Warneck. Berlin. 1900.

God's Word in God's World. Miss Gardiner. British and Foreign Bible Society, London. 1901.

Church Calendar for 1901. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in U. S. A.

Progress and Triumphs of a Century in South India. J. P. Jones, D.D. 8vo, 80 pp., paper. Madura Mission Press. 1900.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Y. M. C. A. in 1901. The figures which follow relate almost wholly to the American fraction of this world-organization. The branches now existing number 6,192, with 521,000 members, among 50 nations, speaking 35 languages. The 1,439 American associations have 252,000 members, of whom 32,000 are college students, 37,000 railroad men, 5,000 soldiers and sailors, 1,650 Indians, 1,000 miners, 5,000 colored men, 23,000 boys. The gymnasiums enroll 77,000 men and boys; the educational classes, 26,000. The annual attendance upon Bible classes exceeds 500,000; the religious meetings, 2,500,000; a daily attendance at the buildings of more than 100,000. 1,400 secretaries are employed; 2 schools for training officers conducted; $40,000 per year contributed for association work in foreign lands, where 20 secretaries are stationed. Naval Temperance League with 2,000 members. 359 buildings, costing $20,378,000, owned. A building erected every 9 days for the past year. Property valuation exceeds $24,000,000. Money given and pledged for work and buildings in 1900, over $6,600,000. 27 State Committees employ 57 secretaries and expend $152,000 annually. The International Committee employs 43 secretaries and expends $140,000; publishes 3 periodicals and 50 pamphlets annually. Of buildings there are 359 in the United States and Canada, valued at $20,378,480; in the British Isles, 126 buildings, valued at $3,213,960; on the continent of Europe, 126 buildings, valued at $1,855,570; in other lands, 29 buildings, valued at $874,000; a total of 640 buildings, valued at $26,322,010.

Y. P. S. C. E. in 1901. At the recent twentieth anniversary, held in Portland, Maine, these remarkable statistics were presented, and surely they indicate a phenomenal progress:

UNITED STATES.		
Young People's Societies	.....	29,085
Junior "	.....	13,483
Intermediate "	.....	1,126
Mothers' "	.....	74
Senior "	.....	30
Parents' "	.....	1
CANADA.		
Young People's Societies	.....	3,323
Junior "	.....	635
Intermediate "	.....	36
Parents' "	.....	2
Mothers' "	.....	1
FOREIGN LANDS.		
Young People's Societies	.....	11,254
Junior "	.....	1,598
Intermediate "	.....	18
Senior "	.....	16
Mothers' "	.....	13
Floating Societies	.....	123
		60,818
Total membership	.....	3,649,080

Among the indications of the vitality of this movement is one worthy of particular mention: Out of a prison population of 1,300 in the Kentucky Penitentiary, there are now enrolled in the Christian Endeavor Society of the institution over 500. There are 25 similar organizations scattered here and there in other states.

Presbyterian Aborigines. The Dakota Presbytery is not bounded by geographical lines, but has jurisdiction wherever Dakota Indians are found in the United States. It consists of 20 native ministers, 25 congregations, more than 1,400 communicants and 800 Sabbath-school members, who expended in 1899 for missions and local church-work more than $6,000. Scores of converts last year testify to the faithfulness of these Indian ministers.

Pima Presbyterians. A home missionary among the Pima Indians in Arizona, Rev. C. N. Cook, writes as follows concerning the result of toil:

"Since April 1, 1900, I have baptized and received into our churches 78 adults, including three Maricopas. This gives us in all a present membership of about 950; we hope to reach a total of 1,000 members by next April, or twenty years from the time that our Home Board took charge of this field. Nearly two-fifths of the Pimas are connected with the Presbyterian church. The Pimas are a peace-loving people. Some are born mechanics, such as blacksmiths, carpenters, shoemakers, tailors, bow and arrow makers, basket-makers, and workers in earthenware, etc. Some know how to raise cattle, many are good farmers, some know how to spend money as fast or faster than they can earn it, others know how to save and even hoard it. The great majority are truth-loving and honest, and have no respect for liars and thieves. The Pimas as a tribe are farmers. They are industrious and anxious to remain self-supporting, but at present this is impossible with the majority of them, because they have no water to irrigate their farms, as it has been taken from them by white settlers."

Galveston Relief Fund. Gov. Sayers, of Texas, has reported to the legislature the disposition of the funds for the relief of the sufferers by the flood at Galveston last September. The total amount received through all agencies, so far as could be ascertained, was $1,988.-114. The governor reported that every nation in the world contributed in some manner to the funds. The Johnstown flood of May, 1889, in like manner appealed to the sympathies and generosity of the whole world, and then contributions amounted to $2,912,346. The close relation into which modern inventions have brought all parts of the civilized world was strikingly illustrated by these two appalling disasters. The nature and extent of the calamities were known in all the cities and large towns of Europe, and even in parts of Asia and Africa, almost as soon as in the states where they occurred, and immediately messages of sympathy and offers of help began pouring in.

The Mormons Planning to Invade Japan. A few days since, at a meeting of "President" Snow and the twelve "apostles," held in Salt Lake City, it was voted to open a mission at an early day in the Land of the Morning Sun, and "apostle" Heber J. Grant was deputed to inaugurate the work. Not much has been undertaken by the Latter-day Saints in non-Christian countries since the fifties, when, upon the proclamation of polygamy, some scores of elders were despatched to the earth's ends to evangelize in the name of Joseph Smith and Brigham Young; but in every case soon to meet with utter failure, notably in India. Of this new attempt the head of the "church" declares: "I have not the least doubt that success will crown our effort, or that apostle Grant is *the* man to do the work."

Catholicism in Puerto Rico. The Rev. C. L. Thompson, secretary of the Presbyterian Board of Home Missions, says: "The Roman Catholic Church for 400 years has oppressed these millions of people. These are the crimes for which the Spanish Catholic Church must be arraigned at the bar of history: 1. That it kept that large population

there all those years in extreme poverty and squalor. 2. It has held them in such ignorance that not 15 per cent. can either read or write. 3. It has held them on a plane of morals so low that the sacredness of family life is but little regarded. 4. It has given them no Sabbath. 5. It has kept from them the knowledge of true Christianity. 6. It has driven most of the men into practical infidelity. It is now the opportunity of the Church in America to counteract these influences running through so many generations.

Canadian Methodists and the Indians. In 1824, the year in which the Canada Conference separated from the Methodist Episcopal Church, this missionary society was organized. Its specified work was to spread the Gospel among the Indians of Canada, and its income for the first year was $144. In 1827 Mr. Case was appointed superintendent. The work spread rapidly, and soon missions were established at St. Claire on the west and spread east and northward to Credit, Rice Lake, Grape Island, and Sault Ste. Marie, in Ontario. In 1833 the work was greatly strengthened by the union of the Canada Conference with the Wesleyan Methodist Church. In 1840 James Evans was sent to the Hudson's Bay Territories, where he invented the syllabics, translated hymns and Scripture passages, performed apostolic journeys, and, with two or three assistants, proclaimed the Gospel to the tribes on a field that stretched from Lake Superior to the Rocky Mountains, and from Red River to Lake Athabasca. The work in British Columbia is of a more recent date. In 1859 Rev. Ebenezer Robson went as a missionary, and in 1863 Rev. Thomas Crosby entered upon his life's work on the Pacific Coast. These pioneers have been followed by scores and hundreds of faithful servants of Christ. According to the last report, this society has in British Columbia 12 missionaries, 22 missions, and 1,546 members; in Manitoba and the Northwest, 10 missionaries, 16 missions, and 1,446 members; and in Ontario and Quebec, 16 missionaries, 23 missions, and 2,063 members. Besides these ordained missionaries there are scores of other missionary workers, such as the wives, teachers, and other lay helpers. They have industrial institutes at Muncey, Brandon, Red Deer, and Coqualeetza, as well as several boarding-schools, orphanages, and hospitals.—*Missionary Outlook.*

Sorrow and Joy in Greenland. It was a hard thing when, last summer, the Moravian missionaries in Greenland took final leave of the people among whom they and their predecessors have preached the Gospel for about 172 years, side by side with the more extended work of the Danish brethren, to whom they have now transferred their pastoral work. There is no longer pioneer missionary work to do on the western coast, unless it be in the extreme north, on Smith Sound, where there are thought to be about 200 heathen, besides some 600 on the east coast. A Danish missionary preaches to these and has baptized some. A young Dane is now studying the Eskimo with the intention of going to Smith Sound.

At the final leave-takings there was more weeping than singing, and the trumpets sometimes refused their voice. At one farewell meeting some 800 Eskimos were present, an almost unexampled number for Greenland, whose whole population is hardly 11,000.

The Danish pastor, Balle, who

has been in Greenland almost 40 years, will have the chief oversight of the 1,600 members thus added to the Danish Church. His son, also a pastor, was born and brought up in Greenland, altho taking his classical and divinity course in Denmark. He had long wanted to preach to the heathens, and had great joy when, as the Moravians were about leaving, 38 heathens from the east coast came to settle in the West.

EUROPE.

Bible Society of Scotland. At the first meeting of directors of the National Bible Society of Scotland for the new year, it was reported that in 1900, 941,093 Scriptures had been distributed, of which 659,594 were in foreign or heathen countries. The China issues alone amounted to 417,691. It was agreed to reprint the Gospels in the Murray type for circulation in China, and to issue a further impression of the Chinese Gospels in character, with annotations and illustrations; also to offer Russian Testaments at a nominal price to Russian workmen at present in Glasgow in connection with the approaching International Exhibition, and to present each widow and orphan bereaved by the recent loss of fishermen in Shetland with a copy of the Bible, bearing a suitable inscription.

The Wesleyans and Missions. The Wesleyan Missionary Society published these statistics in January of this year: The countries in which the society is now at work are Europe, India, China, West Africa, the Transvaal, Mashonaland, and Rhodesia, British Honduras, and Bahamas. The stations, or circuits, 315; chapels, 2,450; missionaries, 366; other paid agents, catechists, etc., 3,090; unpaid agents, local preachers, etc., 6,133; church members, 47,372; on trial for church membership, 13,265; scholars, 92,488; increase of members (1899), 1,110; on trial, 1,646. There are, including members, about 200,000 persons under Christian instructions.

The Independents and Missions. One hundred years ago the London Missionary Society had but 17 representatives in the field, but now has 425, and associated with them are 924 ordained and 4,274 unordained natives. The stations occupied number 2,358, and of the churches planted during the last century 1,518 are now self-supporting.

The Friends and Missions. The humanitarian zeal of the British Friends a century ago was only manifest in anti-slavery effort. It was not until 1862 that 3 Friends sailed for Calcutta on a prospective visit. The first missionary of the Friends' Foreign Missionary Association worked her way out to India in 1866. In 1867 operations began in Syria and Palestine. In the same year Madagascar was entered. In 1871 France, at the time of the Franco-German war. A little church was organized at Constantinople in 1872. Since 1879 work has been carried on among Zulu Kaffirs in Natal, and elsewhere in South Africa. In 1884 China was attempted, and in the year 1897 Ceylon and the Island of Pemba. There have been more than 100 missionaries sent out since 1870, of whom 94 are still in the field.

A Gigantic Sunday-school. On a high hill, in the midst of the thickly populated portion of the city of Stockport, England, stands an immense four-story brick building, at once the pride of the town and

the Mecca of pilgrims from every quarter of the globe. This is the world-renowned Stockport Sunday-school, famous alike for its gigantic size and its remarkable history, extending over a period of 116 years. With a present enrollment of over 5,000, and a total record of 6,085 teachers and 105,900 scholars trained within its walls, its achievements are without a parallel. This famous institution dates back to 1784, four years after Robert Raikes began his notable experiment. It was originally established for the children of the laboring poor. In the early days teachers were employed at the rate of one shilling and sixpence a Sunday, and there were two sessions, lasting from 9 o'clock in the morning until 12, and from 1 o'clock to the hour of afternoon worship, when the pupils were conducted to either church or chapel, returning again to the school until 6 o'clock. The curriculum embraced not only Bible study, but reading, writing, and spelling, arithmetic being added in the case of a few who distinguished themselves by diligence and good behavior.

A Policeman Worth Having. A certain Belfast policeman, when in the neighborhood of a saloon, and often asked "What will you have to drink?" was wont to draw out a collecting-card and say, "I want nothing to drink, but, instead of that, just give me a shilling for the Church Missionary Society." One day he met with one of the many who say, "Oh, I don't believe in foreign missions; I never give anything to them." "You are just the man I've been looking for," said the policeman; and, pulling out another card, said, "Then you won't mind contributing to the Mission for Seamen?" In this way that man collected $220 from over 300 people.

Monastic Orders in France. Well may French statesmen contemplate with solicitude the presence of such a horde of *religieuses* and all zealous for the papacy. These figures will give some idea of their numbers: The Jesuits, 2,464 French members; Marists, 2,130 members; Benedictines, 49 conventsand 2,000 members; Trappists, 25 monasteries and 1,600 members; Marianites, 130 houses and 1,270 members; Lazarists, 67 houses and 1,200 members; Capuchins, 48 houses and 600 members; and, besides these, Carmelites, Assumptionists, Premonstratensians, Carthusians, Franciscans, Dominicans, Oratorians, Brothers of St. Jean de Dieu, Barnabites, St. Sulpicians, Passionists, Redemptionists, Picpucians, Oblats, *et id omne genus*, some two or three scores in all; a total of 461 houses, and approaching to 15,000 members.

German Aid for Laborers. In practical Christianity Germany can occasionally give us suggestions. The insurance of working men is a case in point. Of the 56,000,000 people in that empire, 16,000,000 are laborers. Of these 9,000,000 are insured against sickness, 17,000,000 against accident, and 13,000,000 against old age. From 1885 to 1900 no fewer than 40,000,000 cases were assisted at a gross expense of $603,000,000. Nearly 4,000,000 cases of aid to working men are relieved each year at an expense of $250,000 a day. Every year there is paid $21,250,000 to 3,250,000 cases of accident, and over $20,000,000 to 520,000 men insured against weakness and old age. Not counting the costs of administration, there has been contributed $296,000,000 by the working men themselves, $274,750,000 by the underwriters, and $37,500,000 by the imperial govern-

ment. That is, working men have received $312,250,000 more for damages than they paid in premiums.

Berlin City Missions. There is a very general idea that city missions are distinctively American and British in their character, and not a few will be surprised to know that they constitute one of the most important features of Christian effort in Berlin, and the work is all the more noteworthy because it is entirely voluntary in character, without a penny of support from Church or State. Recently the annual report of the association, which was established and is still headed by the former court preacher, Ad. Stöcker, was issued with a wealth of interesting data. The association issues each week 108,000 sermons, intended for those who can not attend church. Of this edition, 20,000 are used in Berlin, and the rest go to all the corners of the globe wherever Germans without Church connections are to be found. They are not generally given away, but are sold at a nominal price. The colporters are volunteers from all the ranks of life, including many representatives of the nobility. The association publishes a Sunday paper, the *Volksbote*, in an edition of over 100,000, and thus has given a solution of Sunday-paper problems unknown elsewhere in Christendom. Other Christian publications are issued in editions of 10,000 to 25,000. Among the mission enterprises of the association is a Magdalene institute, which has done much good for fallen women. Last year 1,021 came under its influence, and many of these were restored to home and respectability. Another institution seeks to regain especially young culprits. In the printing-house of the association about 100 persons are employed. The annual expenses are about 200,000 marks, much of which is secured from legacies. Last year the chief contributor was a court lady, Countess Oriola, who gave 12,000 marks. In addition to several regularly ordained pastors, the association employs 46 city missionaries who work from house to house and in conjunction with the work of the city congregation, 6 candidates of theology, and 10 women helpers.—*The Independent.*

The Papacy Waning. If the numerical test be applied to the Holy Year pilgrimages to Rome which have just been completed, it is clear that the power of the Papacy and the craving for its "indulgences" and "pardons" is largely dying off. Instead of the three or four million pilgrims that were expected, the 163 pilgrimages made, added to all the pilgrims who came singly, scarcely numbered a quarter of a million, and of these many were so poor that they were lodged and fed by the Vatican, and ate and drank when and where they could. The monetary results were somewhat better, these amounting to over £320,000; but this sum looks quite insignificant beside the Twentieth Century Funds of the Nonconformist bodies now in progress. The spread of intelligence and education, added to the reflected light of Protestantism (which unconsciously affects many Catholics who would scorn to acknowledge it), is proving too much for the superstitions and pretensions of Rome.—*The Christian.*

Blessing in Store for Spain. Mrs. Alice Gordon Gulick's many friends will rejoice to learn that her diligent efforts in behalf of a $100,000 fund for the International Institute for Girls in Spain have been rewarded by a good measure of success, sufficient indeed to warrant the expectation that before many

months the school can be removed from Biarritz, France—its headquarters since the outbreak of the Spanish war—and planted in Madrid, the political and commercial center of the Spanish nation, where it rightfully belongs. Already about $68,000 have been secured, and at the recent annual meeting of the institute in the Old South Church, Boston, spontaneous gifts amounting to nearly $3,000 were made without any plea for immediate contributions.

Persecution and Progress in Portugal. Portuguese Protestantism has won a signal victory. A priest at Carminha, near Oporto, brought a charge against a Protestant gentleman for circulating tracts assailing the religion of the State. A large crowd listened to the depositions, and the defense was in the hands of an eloquent advocate, who, in a stirring speech, denounced the priest's conduct as being worthy of the days of the Inquisition. The court, after an exhaustive consideration of the subject, gave a verdict of "not guilty." This verdict will give fresh heart to a movement which is rapidly permeating certain elements of Portuguese life, and will encourage many who are in secret sympathy with the Protestant faith to become its open adherents.

The Evangelical Alliance reports that in January the representatives of the five principal Protestant congregations in Oporto were summoned to the presence of the judge of the Criminal Court, who ordered them to close their places of worship. These were two Episcopal, one Presbyterian, one Independent, and the Methodist. The brethen stated their conscientious objections to the order, and left the judge with the understanding that they would go on just the same, as they had broken no law.

They were again summoned, and two auxiliary judges spoke very roughly, and threatened to persecute them "to the infinite." "But we have another Infinite," answered one of them, and they left resolved to stand their ground. The next evening the Presbyterian congregation was forcibly dissolved by the police. A later communication says:

> The Building of the Presbyterian Church is British property, so that probably a point has been raised by the action of the police. The police not succeeding in rousing resistance have nevertheless continued in their action, having since stopped seven or eight meetings. In one case only did they arrest a preacher (a Portuguese), but let him go as soon as the doors were closed. The persecution has been brought about by the dignitaries of the Romish Church.

Young Men in Russia. The past year has been signalized by an advance movement for work among young men in Russia, which is hailed on every hand as of great promise and importance. Some prominent members of the Young Men's Christian Association have interested themselves for some time in this direction, and their efforts resulted in the visit of a secretary of the International Committee to Russia to consider the extension of the railroad work. He was most cordially received, given every facility for travel over the railroads of the empire, and his report, read and fully appreciated by the czar, led to the forming of a "Society for the Moral and Physical Development of Russian Young Men." Not directly affiliated with the International Committee of the Young Men's Christian Association, it still is in close sympathy with that, and as an indication one of the secretaries of the Paris branch was appointed to go to St. Petersburg and take charge of the new society. During this past year the rooms of the society were

opened and the exercises were attended by a considerable number of Russians prominent in educational and religious work. The service was according to the ritual of the Greek Church, the selections from the Bible being read in Russian and in French, and the music being given by a choir of a school under the auspices of the Prince of Oldenburg. Almost immediately 100 young men enrolled their names, and scarcely had the visitors reached Paris when it appeared that the number had increased to over 300, 90 of whom were in the bookkeeping class, while 150 had attended the first Sunday sermon. The higher authorities of the Russian government have given the movement the most cordial support, and the empress has interested herself in it in a way that can scarcely fail to insure its best success.—*The Independent.*

ASIA.

The Jews Excluded from Palestine. The Sultan has issued instructions prohibiting the settlement of Jews in Palestine. This must for a while necessarily affect that steady flow toward the Holy Land which has now been going on for some time past, and it must also result in a further development of Zionism. Of late there has been an evident purpose to realize the desire of the Jew to return to Jerusalem, and as of the 10,000,000 of Hebrews in the world one-half are on Russian soil, it is not difficult to foresee that very striking political complications may soon arise from the working of the new instructions.

A Tribute to Carey. At a Students' Conference lately held at Serampore, Bishop Welldon had this to say of the immortal founder of modern missions:

> In the annual register for the year 1835—a purely secular authority—I find it stated that by this translation he and his colleagues had for the first time brought the knowledge of the Gospel of our blessed Lord within the reach of 200,000,000 of human beings; that is to say, the number of men and women speaking the languages into which they translated parts of the Bible were something like that number. In the face of an achievement so stupendous as this, it hardly seems to me an exaggeration to say that Dr. Carey deserves the first place in the history of Christian missionaries. I do not wish to exaggerate, but if you think even more important the missionary work of so great a saint as St. Francis Xavier, still so potent and divergent are the results of so widespread a translation of the Scriptures as was executed by Dr. Carey and others at Serampore, that you will, I think, agree with me that it is difficult to put at too high an average the value of Dr. Carey's service to Christianity. He is surely an example—as conspicuous an example as in the history of Christianity exists—of the way in which God chooses the foolish things of the world to confound the wise, and the weak things of the world to confound things which are mighty.

Armenian Atrocities. Reports from the Armenian provinces come in slowly, and nearly always with difficulty, owing to the system of espionage which prevails among Turkish officials. By way of Vienna another ghastly tale reaches us of murder and outrage upon native Christians. One wretched fanatic boasts of having slain, with his own hands, 200 Christians. The account furnished by the Vienna correspondent of a London daily seems too dreadful to be true. We read of men crucified on trees, stakes being driven through their hands and feet; women outraged and mutilated, and children torn to pieces under the eyes of their parents. Others were dismembered, limb by limb, in the most fiendish manner; others again had "slices taken from their flesh, as steak is cut from an ox," before they were flung into the river. The Servian consul at Mitrovitza declares that 1,100 people have been murdered and 400 women outraged and placed in harems. And, it is

added, "the Turkish authorities have shown utter indifference to the massacres." Well may the correspondent head his despatch, "Europe's Shame." Before this state of things we are helpless. Our treaties are obsolete documents. Turkey knows that Europe is too much occupied with other business to pay attention to their devil's game, and so hell is let loose.—*The Christian.*

In South India the native Christian community has attained a population of 608,878. Of these 159,797 are communicants. Since 1878 the community has more than doubled, and the communicants have grown threefold. The Syrian Christian community in the same area numbers 330,000, and the Roman Catholics 1,138,772, a total more than 2,000,000.

Honor to a Missionary. In the recent famine the distinguished service which Rev. Robert A. Hume, of Ahmednagar, rendered, was brought to the attention of the late queen by the viceroy and the local government at Bombay, and a gold medal (*Kaisar' i 'Hind*), given directly by the queen, has been conferred upon him. Heretofore parchments were given in such cases, but the new viceroy made the change to a gold medal. There have been but four or five of these medals given in all India. Dr. Hume is the son of Rev. Robert W. and Hannah D. Hume, former missionaries in India. He has been a missionary of the American Board 26 years and is now principal of the Ahmednagar Theological Seminary.

The Famine. Even where rains have fallen the ability to cultivate the ground is seriously impaired by the loss of cattle with which to do the plowing. One million oxen are said to have perished in a single district. The *Indian Witness* shows that, should the government send into that district 10,000 cows, it would be between 5 and 6 years before animals required for work would be ready. All that can be said at the present time is that in some districts further ruin has stopped, but the work of repair is to be long and tedious, and there will be need of help not for months merely, but for years.

A Widow's Church in India. Pandita Ramabai has organized a church at her Mukti Mission, Kidgaum, which is composed exclusively of women. It has 350 members, with 400 probationers besides, all of whom have become Christians within the last few months.

The Viceroy and the Nautch. We wish to note with great pleasure and thankfulness a unique feature of the viceroy's tour through Southern India—namely, that he was nowhere greeted by the nautch girl. She used to be everywhere at one time, on railway platforms, in processions, and in durbars. It seemed as if we had lost the faculty of rejoicing in anything without rejoicing in the sight of dancing girls. The band, nautch, and the betel formed the tripod of human existence in India. The nautch is a relic of the barbaric age, when greatness was measured by luxury and voluptuousness. It is altogether out of harmony with the spirit of a civilization which demands that woman shall no longer be a slave, and man, in whatever station born, shall be judged by his readiness to sacrifice the pleasures of the senses on the altar of duty. Lord Curzon has preached the gospel of work and righteousness to prince and soldier. It was pecul-

iarly appropriate that the nautch girl should have been banished from his presence. It is devoutly to be wished that the precedent introduced in Lord Curzon's tour may be followed in all future receptions of viceroys and governors, and that India will show to the world how she can honor greatness without dishonoring womanhood.—*Indian Social Reformer.*

The Bicycle as an Evangelizer. With the invention of the present form of the bicycle came its immediate appreciation by the missionaries of India as an evangelistic agency. It is only a slight exaggeration to say that it would be difficult to find any of the younger generation of missionaries, men or women, who are not preaching the Gospel by the use of the wheel. With good main roads, and well-trodden and smooth footpaths, there are but few villages in the plains that are impossible of access on this wonderful little machine. The day when our native evangelists can visit four times as many villages as when going on foot, and preach to four times as many souls when less wearied by their long walks in the heat, is therefore now in sight. Indeed, it is now a question whether it is not false economy to permit those wearying walks or slow riding in the bullock carts, when with the bicycle the native preacher could cover far more ground, and be fresher in body and mind for his spiritual work.—*Rev. J. E. Abbott.*

There are 7 Mohammedan newspapers in India, says the *Kaukab-i-Hind*, which are devoted exclusively to combat Christianity.

The Cangue as a Christianizer. Some months ago as Miss Hartwell, of Foochow, was visiting a mission-school her chair-bearer was attacked by a Chinese pugilist. Upon this a Chinese magistrate condemned the assailant to sit in the cangue by the gate of the mission-house for several hours each day for two or three weeks. Miss Hartwell now reports that the results of the punishment have been salutary, for the old man, who was a terror in the neighborhood formerly, has since then given no trouble whatever, and has stopped talking against the school, which he had formerly constantly reviled. After the flood of last summer, which impoverished so many at Foochow, the old reprobate received from the relief committee, through Miss Hartwell, some tickets for rice, and his temper now seems to be quite changed.

Chinese Hatred of Foreigners. The Chinese hatred of the "foreign devils" has its deep roots in the past, and that in nothing else than the commercial policy of Europe, at first in England. This led to the great opium war of 1839–42, and only when that had opened the well-known five treaty ports could there be any talk about a Protestant missionary work. The earlier work was applied chiefly to the learning of the language and the translation of the Bible, and redounded as much to the advantage of trade as of missions. Indeed, the first, and long the only, Protestant missionary in China, Robert Morrison (1807–1834), was in the East India Company's service as an interpreter. The persistent tension of feeling between China and the foreign powers chiefly concerned commerce, not missions. It was the Chinese stoppage of a trading-vessel, *The Arrow*, which brought on the second war, 1856–58, which blazed up anew in 1859 and led to the looting of the Summer Palace. In all this, missions were in no way con-

cerned. Only it followed that by the treaties of Nanking, 1842, of Tientsin, 1858, and of Peking, 1860, the general right of settlement was granted to foreigners, including missionaries. The demand came from France on account of Roman Catholic missions, and was afterward extended to the Protestant.

Missions and missionaries had to suffer from hatred which these constant political collisions called forth. The people would only see in them the representatives of the hated foreigners, and make them likewise answerable for these misfortunes thus brought upon China. How often a missionary, when presenting the Gospel and declaring that he had come to China to seek the people's good and to make known a Savior to them, has had the words thrown into his face, "And to bring us opium!" They were charged with being nothing but agents of Western politics. For instance, Hudson Taylor, more than twenty years ago, says that in an interview which he had with a mandarin he tried to set forth the good intentions of the missionaries, but received this answer:

> It is all very well, Mr. Taylor, to talk in this way to ignorant people, but you know very well and I know very well what England's policy is toward China. You English came to China 40 or 50 years ago and found her people united, flourishing, prosperous, and too strong for you to devour, as you have devoured India. Thereupon you resolved to impoverish our land by the help of opium, and to ensnare the hearts of the people, and to gain over a party in the land, through your missions, and thereafter to possess yourselves of the country. We know very well what your plans are, and it is of no use for you to try to throw dust in the eyes of us mandarins by such stories as you are now trying to palm off upon us.

Mr. Taylor heard the same things from another mandarin with whom he was sailing up an affluent of the Yang-tse-kiang. The truth, therefore, is the exact opposite of the representation which is dished up by the ill-instructed correspondents of the newspapers. It is *not missions but commerce* which from the first has stood between Chinese and the European nations, and it is the reckless use of their military power by these, in order to force China into a commercial connection, such as that empire has never wished or willed. The missionaries naturally were not judged in the light of their specific purpose, but were included with all their countrymen as foreign devils, to be made answerable for the greed and violence of their governments. —*Nordisk Missions Tidskrift.*

China and the Old Dragon. How has it come about that the Chinese are now so cruel and godless? That they persecute the missionaries and all foreigners, and so unmercifully cut down their own countrymen that have become Christians? Answer: "An enemy hath done this." And this is none other than the *old dragon*, the murderer from the beginning, the devil. And *him* do the Chinese worship! Everywhere—on the Chinese imperial banner, on the roofs of temples, ancestral halls and houses, on tombs, pieces of furniture, coins, fans, cups, and embroidery patterns—one sees the dragon portrayed. The head is like a camel's, but has the horns of a roebuck, the eyes of a rabbit, the ears of a cow; the neck is that of a snake, the belly a frog's, the scales those of a fish, the claws of a hawk, the tail of a tiger. Who or what this dragon is no one can say. But he rules in the air and he bears the whole earth; when he bestirs his hideous members there comes a change of fortune for good or ill. Offerings must therefore be made to him, and feasts kept. Woe to any one who injures him! Whoever digs too

deep into the ground, or in a wrong place, comes too near the dragon, and brings himself and his into calamity. At every step one has to fear him and beware of him. Everything on earth which is grand, strong, and mighty descends from the dragon or is a copy of him. Chiefly is this true of the Chinese emperor; his body is the dragon-body, his countenance the dragon-countenance, his mantle the dragon-mantle, his throne the dragon-seat, his death "the ascent of the dragon to the long journey." Thus, in China, God's place is assumed by the dragon; to the place of faith has succeeded superstition; to the place of love and piety the fear of spirits. As Paul says, holding themselves to be wise, they have become fools. —*Missionsblatt für Kinder.*

Emigration of Christian Chinese. Rev. W. A. Main writes from China: "About 300 of our Kucheng Christians, together with 100 or more from Nirgchiang District, are just now leaving for Borneo to start a Christian colony in that part of the island which is under English rule. They are to be followed by other large companies of our Kucheng people next year. A number of our best families and workers are going, and we are sustaining a serious loss thereby. They can be easily self-supporting in any church work, for many of them have property, but they will need supervision.

The Condition of Manchuria. Definite information is now reaching the Presbyterian Foreign Mission Committee in Scotland as to the state of matters in Manchuria, the field which has yielded such a rich harvest of converts under the labors of United Presbyterian missionaries. While some of the converts have fallen away under the stress of persecution, the remarkable steadfastness with which so many have stood by their faith and suffered for it has surprised even the missionaries. Wherever the storm has passed, the native church has gathered together its remnant members and organized itself anew. The native converts who have escaped death have lost nearly all their property, and everywhere churches and hospitals have been burned to the ground.

Chinese Martyrs. Herr Bismark, a customs officer in China, who passed through the siege of the legations, says: "It is thoroughly inspiring to see how many old men deeply wounded, already devoted to death, were heard comforting the young Christians and seeking to strengthen their faith. '*Hsiang tientschu!*' (*i.e.*, 'Think on God!') is heard almost everywhere, and here first one learns to know the word martyr in the full nobility of its meaning."—*Missionsblatt für Kinder.*

Gilbert Reid and the Boxers. The ninth annual report of the International Institute, of which Rev. Gilbert Reid is the originator, shows that confusion has come to this scheme, at least for the time, as to so many forms of effort in China. The *Chinese Recorder*, however, declares that "the tide is already on the turn, and the returning flood must carry the enterprise to a successful issue. The demand for the 'new learning' will be greater than ever within a few months, and educational institutions of every sort will be in high favor."

Buddhists in Japan. It is the fashion to speak of Buddhism as the faith of the peoples of Tibet, China, and Japan, of so many hundred millions of the

world's population, and the teaching of Buddha is supposed to present an unbroken front to the advance of the army of the Cross. It is a question whether the divisions of Buddhism affect the resistance which it offers to the spread of Christianity, but it is certain that at the present time Buddhism is only a name, and one applied to widely different systems of teaching. Leaving aside the consideration of the difference between the so-called Southern Buddhism, held by the people of Ceylon, and Northern Buddhism, in other parts of Asia, even in little Japan Buddhism is not a unit, and the teaching of some of the sects is very far from the original doctrine of Guatama. Nanjô gives 12 sects in his brief history of the Japanese sects, but there are 8 sects, with 38 subsects, enumerated in another list. The Bureau of Statistics gives 10 sects, with 71,886 temples and 93,584 priests of all kinds, at the end of the year 1896. — *The Japanese Evangelist.*

The Buddhists are so impressed with the value of medical mission work that they have bought a piece of land in Hakodate and are going to build a large hospital for the poor; they propose to make no charge for attendance.

AFRICA.

Africa's Future. Bishop Hartzell has lately returned to the Dark Continent to push evangelizing work in behalf of the Methodist Church. He returns in an optimistic mood, as may be inferred from the following statement, made at a fraternal dinner given to him the night before he sailed. He said: "Africa is the last country in the world to be touched by civilization. To-day it is a continent of magnificent opportunity; to-morrow it will be a country of magnificent triumphs. Victor Hugo said that the twentieth century would see a world made out of Africa. This prophecy is being fulfilled to-day. Cities and civilizations will rise on the shores of the great inland lakes, and a new Anglo-Saxon center of civilization will form in South Africa. The populations of Cape Town and Durban will be doubled. Johannesburg will have a population of 500,000. Before long there will be 10,000,000 whites in South Africa, and we shall see the formation of a federation of states under the British flag."

United Presbyterians on the Nile. Under date of December 24th Rev. J. K. Griffen writes of his arrival at Umdurman to begin mission work as as soon the military authorities will permit. Meantime he is looking about him and studying the ways of the natives, and has hit upon this fashion: "They seem to have a great passion for scars. Every tribe has its tribal mark. For example, the Danagala have 3 long scars down each cheek, and the Shagga have 3 running the other way, from the mouth back. The Furs have a triangle; the Taaisha, numerous little scars over the temple, etc. But, besides these distinguishing marks, they have scars all over their bodies. This is especially true of the women. They will have a double row around the body, of oval shape, set on end, and each scar about an inch long, and sometimes turned on their side; scars on their arms and legs and breasts—every visible part (and nearly the whole body is visible) is covered with scars. I inquired of my washerwoman what they were for, and she replied, 'Klick,' by sucking her tongue against her back teeth, which meant 'Just so.' Some tell me they are for ornamentation,

and some that they are the result of remedies used for many ills and for casting out devils. If for the latter, they are complete failures, as my observation teaches me; but for remedies, I could not, with my present experience, pass judgment. They are all made by a razor, and I have seen little girls from 6 to 10 years old with a double row around their bodies. One can not help but wonder what a screaming there would be when the little devils were being cast out."

Cape Verde Islands Mission. Rev. George P. Nind sailed for his new appointment, the Portuguese Mission in the Cape Verde Islands, on December 19. A farewell meeting was held in the new Portuguese Methodist Episcopal Church at New Bedford, Mass., and addresses were made by several ministers. Two years ago some Christian Portuguese went from the United States to the islands and began Methodist meetings, and Mr. Nind will find a company of Methodists to welcome him.

Paris Mission in South Africa. At Morija, in the Lessouto, the principal station of the Paris Missionary Society, there is a large church with 25 out-stations, directed by M. Mabille, with the assistance of a native pastor. Their report tells of a good year, on the whole. Altho the hostility of the heathen chiefs becomes more and more marked, there has been a real movement toward Christianity among the people. But it is in the schools, which count more than 1,500 scholars, that the most important progress is shown. The Biblical school has entered into more spacious premises. The influence of the seminary of evangelists is always extending, as is proved by the diverse nationality of its students. Out of 54 students there are some from the Transvaal, some from the Bakhatla, others come from the banks of the Zambesi, one is from Lake Ngami, and some from the country of the Mangwato; the latter have come entirely on foot for a distance of about 1,800 kilometers. The normal school counts 97 pupils, 9 of whom are sent by Khama; others come from the Orange Free State, the Cape Colony, etc. A few weeks ago 28 scholars succeeded in passing the examinations which qualify them as elementary teachers, the same examinations which the whites in the colony have to pass. This result, added to those of preceding years, places the institution among the best in Southern Africa.—*Journal des Missions Evangéliques.*

The African Slave Trade. In spite of conventions and proclamations, the slave trade is still carried on in ways little suspected, an instructive instance of which was recently brought to light. Twenty negroes belonging to the German East African Protectorate were forcibly seized at Bagamoyo and carried off to Zanzibar, where they were put on board a coasting-vessel trading under the French flag. An anonymous letter brought the "black cargo" under the notice of the French consul at Zanzibar, and under his instructions the harbor police were enabled to retain the slave-ship, which was just on the point of leaving port under the protection of the French flag. Without the warning received the search would probably have been fruitless, for the cargo was quite in order and consisted of rice in bags; but upon thoroughly overhauling the vessel the police came upon the poor victims, 2 adults and 18 children between 8 and 13, stowed away under the rice-bags and with gags

in their mouths. They were at once liberated and handed over to the German consul, who sent them back to their home, while the vessel was laid under embargo, and the Arabs in charge were sentenced to three and two years' imprisonment with hard labor.—*Kreuz und Schwert.*

Berlin Missions in So. Africa. The Berlin Missionary Society occupies several stations in the Free State (now the Orange River Colony). Their missionaries at Bethany, for instance, minister to about 5,000 natives (of whom some 1,600 are baptized), visit the farm servants, and preach to the Boers, who, as a rule, attend most regularly and are grateful for their services. The prosperity of the station may be gathered from the fact that last year the surplus balance amounted to £350, which was remitted to the head office. A capital bit of work has been the construction of a dam to collect the water for purposes of irrigation. This arduous task was undertaken by 161 natives of their free will, and took 1,130 days to accomplish. One of the Boers, formerly hostile to the mission, has testified that there has been a great improvement in his servants since the induction of the Gospel.

ISLANDS OF THE SEA.

Methodism in the Philippines. According to a despatch to the New York *Sun*, Mr. McLaughlin, a Methodist missionary in Manila, held some 30 religious services within a few days in several neighboring villages, with the result that 5,000 were in attendance, and a large number openly announced their purpose to pass over at once to Protestantism, and then claim the right to use certain Catholic churches for worship—a claim, too, which the presidente of Malibay affirms is valid.

Trouble in Erromanga. There has recently been an outbreak of heathenism on the southern side of Erromanga, where for many years peace has prevailed. The heathen have killed 1 Christian man and 3 children (boys from 10 to 12), and another Christian has been wounded. On the other hand, the Christians killed 1 man and wounded 2 men. Mr. Robertson was absent, and the cause of the outbreak was the taking of the wife of a man who had gone to labor in Queensland and was absent several years. When he returned he found that his wife had married another man and that he was dead. But the angry husband and his friends took revenge by assailing the young man's father. They induced numbers of professed Christian natives to join them. Preparations were then made for war. The Christian chiefs and teachers kept on the defensive until the three boys were killed while gathering shell-fish. These good men used every influence to keep their people from fighting.

Ponape Reopened. To Christian Americans none of the results of the war with Spain will give greater satisfaction than the incidental one which transferred the control of the Caroline Islands from Spain to Germany. The utterly unwarranted banishment of the American Board missionaries from Ponape and the breaking up of the missions by the Spanish authorities showed the unfitness of that nation to share in any plan of colonization likely to benefit the undeveloped races. The January *Missionary Herald* contains the

first letters received from Mr. and Mrs. Gray, Miss Foss, and Miss Palmer after their renewal of labor in Ponape. The welcome of the German governor and his associates was sincere and hearty, and every assistance needed has been extended for reopening the mission. The governor made the missionaries guests for two days at his home. Native teachers gathered around them, and men, women, and children came with bunches of bananas, chickens, pineapples, etc., to buy Bibles and school-books.

A Christian Governor in Samoa. Commander B. F. Tilley, of our navy, the governor of American Samoa, laid the corner-stone of the new boarding-school for girls, now being erected under the auspices of the London Missionary Society on the island of Tutuila. Chiefs, local magistrates, native workers, the boys of the boarding-school, and 65 girls, who form the nucleus of the new school, with many spectators and a body of naval officers who attended Governor Tilley in his visit, made up an imposing audience. Alluding to the two Christian women who are to conduct the school, and who are already at work with encouraging success, he said:

> The instruction which these Christian women will give, and the sweet example of their daily lives, will be like a ray of light to the girls who shall come here to learn, and when they go back to their homes they will carry to those who sit in darkness there the sunshine of knowledge; and as the years roll on the influence of this school, and of others that may yet be established for you, will be felt more and more, until at last the people will all see and love the light. As the clouds roll away, and the wonderful things which have been hidden are revealed to all the people here, they will, like people in all ages, exclaim: "O God, how wonderful are Thy works; in wisdom Thou hast made them all!"

The natives have given over $7,500 toward this enterprise, and they are deeply interested in the movement which means so much for their daughters.

A Dreadful Scandal. Says Carter Harrison, in his "Race with the Sun": "We send missionaries to convert the heathen of India, China, Siam, Japan, and Burma. In all these countries there are large colonies of Europeans and Americans. The missionaries preach Jesus. The foreigners at the same hour are practising the devil. Everywhere all kinds of business is closed during race week, and our good people bet like Portuguese, and very many get as drunk as lords and swear like troopers. I do not mean that all do this, but enough do this to leaven the whole lump in the eyes of the native population." While some European preaches the Gospel his fellow-countrymen desecrate God's Holy Day by gambling and drinking in clubs, billiard-rooms, and quiet places behind the purdahs. If the salt of the earth had not the superhuman power of God behind its saltness surely the great task of evangelizing the world would be hopeless. It becomes a serious question sometimes who needs the Gospel message more—the pagan or the so-called Christian.

MISCELLANEOUS.

Substitutes for Saloons. In Switzerland, which has been well called "the sociological and political laboratory of Europe," 455 temperance restaurants have been established in the principal towns, where food and temperance beverages are sold at a little above cost price. These restaurants are popular, and places where intoxicating liquors are sold are being deserted in their favor. One of the finest hotels in Zurich is a temperance hotel, and its rooms are full all the year round.

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